The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 23.—WHOLE NUMBER 1168.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, AUGUST 6, 1853. } AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church......at 9 A. M. and 3 P. M.
St. Luke's Church...... 7 " 5 "
Church of the Nativity...... 9 A. M.
Church of the Annunciation...... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8 A. M.
Church of the Transfiguration...... ½ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn...... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights...... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR AUGUST.

7.	Eleventh Sunday after Trinity.
14.	Twefth Sunday after Trinity.
21.	Thirteenth Sunday after Trinity.
24.	St. Bartholomew the Apostle.
28.	Fourteenth Sunday after Trinity.
	SEPTEMBER.
4.	Fifteenth Sunday after Trinity.
11.	Sixteenth Sunday after Trinity.
18.	Seventeenth Sunday after Trinity.
21.	St. Matthew the Apostle. Ember Day.
23. 24.	} Ember Days.
25.	Eighteenth Sunday after Trinity.
29.	St. Michael and all Angels.

For The Churchman.

SONNET TO A FRIEND.

BY GEORGE A. CROOKE, A. M.

Unchanged—unchanging friend of many years!
Th' unruly waves of life we've both withstood,
As that wide ocean, with o'erwhelming flood,
Rolled fiercely on and round us:—but no fears,
No dread of disaffection—nor the tears
Some shed o'er broken faith, e'er did, or could
Oppose one bar—nor likely cause appears—
To discompose th' enduring, friendly mood,
In which we launched our barklets from the shore,
To plough life's seas, with friendship for our mast;
Now frowning skies may angry lightnings pour,
And rive our sail, and speed the shivering blast,
For still the flag of truth shall, evermore,
More proudly float on high, till life be past.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Bedell, Rev. George, General Theological Seminary.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 177 Tenth street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 59 West 36th-st., between 5th and 6th avenues.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 36th-street near 6th-avenue.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Grigg, Rev. John, 20 John street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., Gen. Theol. Seminary, and 16 John-st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 105 Waverley Place.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d ave.
Jones, Rev. Lot, 72 Second avenue.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Mahan, D.D., Rev. Milo, 198 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Paddock, Rev. Benjamin H., 77 Second avenue.
Pardee, Rev. Isaac, 91 St. Marks Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., 42d-street, three doors east of Eighth-avenue.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Vermilye, Rev. Isaac D., Kensico, Weschester county, N. Y.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., adjoining St. Lukes church, Clinton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Brooklyn post-office.
Lamson, Rev. William O., 171 Sackett street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 137 Hicks street.
Walker, Rev. Robert J., 147 Duffield street, near Fulton avenue.
Walker, Rev. William F., corner Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers-st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

Marriage.—Dr. Forbes Winslow, speaking of marriage, says: "Nothing delights me more than to enter the neat little tenement of the young couple, who within perhaps two or three years, without any resources but their own knowledge and industry, have joined heart and hand, and engaged to share together the responsibilities, duties, interests, trials, and pleasures of life. The industrious wife is cheerfully employing her own hands in domestic duties, putting her house in order, or mending her husband's clothes, or preparing the dinner, while, perhaps, the little darling sits prattling on the floor, or lies sleeping in the cradle, and everything seems preparing to welcome the happiest of husbands, and the best of fathers, when he shall come from his toil to enjoy the sweets of his little paradise. This is the true domestic pleasure. Health, contentment, love, abundance, and bright prospects, all are here. But it has come a prevalent sentiment, that a man must acquire his fortune before he marries, that the wife must have no sympathy nor share with him in the pursuit of it, in which most pleasure truly consists; and the young married people must set out with as large and expensive an establishment as is becoming those who have been wedded for twenty years. This is very unhappy; it fills the community with bachelors, who are waiting to make their fortunes, endangering virtue and prompting vice; it destroys the true economy and design of the domestic institution, and promotes inefficiency among females, who are expecting to be taken up by a fortune, and passively sustained, without any care or concern on their part, and thus many a wife becomes, as a gentleman once remarked, not a 'help-mate,' but a 'help-eat.'"

A Teetotal Dog.—A few days since, a gentleman in this city, a strong temperance man, and the owner of a good dog, purchased a load of wood and employed two Irishmen to saw it. Having a decided love for strong drink, they found that their frequent journeys to the place from whence the liquor was obtained, consumed so much time, that they decided to procure a bottle and get it filled. Having done so, they took it into the yard where they were at work, putting it in a convenient place for future use. But Bose, who had kept an eye on their movements, was not to be deceived by the string which was tied over the cork, and he resolved to take the law into his own hands, having no faith in the use of moral suasion in this case, and placing himself near it, in the most decided manner, he forbade their touching the bottle again; nor would he allow the men to leave the yard till his master returned at night. The men reported him as being a dangerous *baste.*—*Cambridge Chronicle.*

An Old Settler.—In 1804, Ruel Warriner, of Agawam, then a lad of tender years, found a box turtle in the woods at Agawam, which he caught, and, after carving his own initials and the year upon his shell, let him at large again. Twice since, at long intervals, and yesterday for the third time, has Mr. Warriner fallen in with his early acquaintance. On this last occasion he again made a captive of him, brought him to this city, and introduced him to the notice of the distinguished gentlemen who cater to the literary tastes of the twenty thousand readers of the *Republican*, and afterwards restored him to his native woods again. The old fellow bears his years well, and the inscription given him 50 years ago by Mr. Warriner with a fidelity that furnishes a striking contrast to the frailty of human impressions. May he live a thousand years.—*Springfield Republican.*

COMMUNICATIONS.

It was not without some misgiving that we published, two weeks ago, the article referred to in the following communication. The writer of that article did not entrust us with his name; and the very clearness with which he made out his case started a suspicion in our mind that there must be some mistake about it, it being scarce credible that men who seemed to know what they were saying could have fallen into such an egregious blunder as his showing inferred. But we could not well question the authenticity of the Bill which he sent us; for it certainly had every appearance to our eye of being a genuine official copy. And we felt tolerably sure, that if there were any serious mistake about it, it could not fail to be exposed. Our opinion now is, that the writer was himself deceived; and we should not greatly wonder if measures had been taken to propagate deception in the matter, to conciliate the public mind towards the real Bill by circulating something else in its name, and to quiet apprehension by exhibiting spurious copies wherein the ugly features have been replaced by such as are inoffensive.

Be this as it may, the matter is set right by the following communication. In this case we are sure of our man: both his science in the matter and his character are beyond question or suspicion, as would readily be granted, were we at liberty to give his name. Moreover, his statements are backed up by such documents as must carry conviction independently of anything like personal authority.

Of course the question is now restored to the self-same aspect it had as represented in the articles which we republished from the *Daily Times.* The real scope and purpose of the Bill, as there set forth, are here made good. We do not now regret a proceeding that has led to so clear and decisive an exposure. It is understood, we believe, that the Bill in question lies over, to be resumed at another session of the Legislature. What efforts may be made to force or smuggle it through, is more than we can tell. What foul play or malpractice may be resorted to, can be better imagined than expressed. Meanwhile, we hope the public mind will be duly informed as to the real nature and working of the measure; and we shall endeavor to do our part that it may be so.

To the communication in hand we subjoin that part of Mr. Babcock's speech to which the writer refers, and also a close and searching review of the Bill, reprinted from the *Albany State Register;* for both of which, as well as for his own remarks, our respected correspondent will please accept our sincere thanks.

MR. TABER'S ROMAN CATHOLIC BILL.

To the Editor of the Churchman:

In your paper of the 22d ult., appears a communication signed "An American (not Roman) Catholic," professing to correct erroneous impressions concerning Mr. Taber's bill for the incorporation of Roman Catholic congregations or societies. Your correspondent says he sends you an *official* copy of the bill, which you publish in full.

You and your readers will probably be surprised at the information that the bill published by you is *not* a copy of that introduced by Mr. Taber. What is given as the *second* section, by which it is provided that no bishop or other ecclesiastic shall be created a corporation sole, and that two-thirds of the members shall consist of persons other than bishops, priests or ecclesiastics,—was *an amendment* offered by Mr. Babcock, and *rejected* by a majority of the Senate, Mr. Taber among them. That this fact may not rest upon the assertion of an anonymous correspondent, I send herewith a printed copy of Mr. Babcock's speech on the Bill; in which at page 9 you will find this section, word for word as given by your correspondent, and stated by Mr. Babcock to have been one of the several amendments offered by him and "voted down by the friends of the bill."

I abstain from any remark upon this scandalous attempt to impose upon you, and deceive your readers, because it needs no comment.

Of course, your correspondent's vindication of the Bill, founded on the spurious second section, falls to the ground.

He wholly misstates the objections to the Bill. They were briefly, *first*, that it authorized a corporation sole to hold real and personal property for real or pretended pious uses; *second*, that by multiplying these corporations the amount of property that might be thus held would be indefinite; *third*, that this property, including burying grounds, schoolhouses, &c., might, and the bill designed it should, be held by one bishop or archbishop, so that John Hughes and his successors might hold and wield for any purpose, the whole real and personal estate within this State, devoted to the use of their Church; *fourth*, that this sole corporator and his successors in the office of bishop were to be appointed for their lives, without the scrutiny of an election by those who contributed the property and without responsibility to any human being but the Pope at Rome, by whom alone bishops in the Roman Church are appointed; *fifth*, that it was contrary to the genius and spirit of all our institutions that a foreign potentate should designate the persons to be corporators and possess such powers to be wielded in effect by him; and *sixth*, that the existing laws were abundant for the Romanist organizations, and it was no answer to this, to say that they already violated the policy of our statutes, and that this should be legalized.

A Protestant Episcopalian.

EXTRACT FROM SENATOR BABCOCK'S SPEECH.

A brief examination of the bill will show that a bishop can be sole trustee, and a corporation sole. He is an "officer" who may be designated by the "usage and discipline of the Roman Catholic Church" to hold and manage the temporalities thereof. Under this bill, he may become incorporated as a corporation sole. No one will deny this. When thus incorporated, the property of the church or society vests in him, and goes to his successor who succeeds to his corporate character. There is no *election* whatever. The "usage and discipline" make the first designation, without any choice on the part of the laity, and the succession to the bishopric is a succession to the corporate existence forever. No one need be told that in the selection of bishops of this Church, the laity—the people—have no voice whatever. That the bishop is the person who will "be designated by the usage and discipline" to hold the property, is abundantly manifest from the speech of the Senator from the 11th, (Mr. Taber,) who is doubtless well advised; from the structure of the organization of that Church, and from the uniform course of things for the past ten years, since these bishops set about an evasion of the law of 1813. But, Mr. President, to remove all doubt as to the construction of the law, and its practical effect, look at the amendments offered by me, and voted down by the friends of the bill.

1st. An amendment preventing a corporation *sole* from being formed under the act, but allowing a corporation *aggregate*, to consist of not less than three persons, to be designated as is provided in this bill.

This would allow of a close corporation, to consist wholly of ecclesiastics. Although this would be an improvement of the bill, it is needless to say that I would not vote for it, even in this shape.

2d. An amendment providing that no person should be a trustee of more than one church at the same time.

As this was offered after the first was rejected, it would allow a corporation sole, but would prevent the bishop or any other person from being the sole trustee of more than one church. This too was rejected.

3d. An amendment in these words, which was adopted in committee of the whole, and rejected in the Senate: "No bishop, priest, ecclesiastic or person set apart to the cure of souls shall be created a corporation sole under this act, nor shall any corporation aggregate be formed under this act, unless at least two-thirds of the members thereof shall consist of persons other than bishops, priests or ecclesiastics."

It is not necessary to comment on this amendment. It speaks for itself.

4th. An amendment prohibiting any bishop, priest or ecclesiastic, from being a trustee of more than one church or religious society at the same time, but allowing them to be trustees of charitable or educational institutions. This differs from No. 2 by being confined to the clergy.

5th. An amendment providing for the *election* of the trustees by the members of the congregation in the manner and for the time mentioned in the third act of 1813. This would preserve some control of their property in the hands of the laity, and prevent the bill from being, as it now is, a total departure from the whole policy of our law regulating the management of ecclesiastical property. All these amendments, after discussion, were rejected. The proviso in the bill, which was offered by me, from over-caution, perhaps, is the only feature in it that I have been able to change. The rejected amendments furnish the means of construing it as I do, and without any violence to the text, as it stands adroitly interwoven with words, phrases and generalities which scarcely conceal to the unpracticed eye the design to surrender all control of church property to the bishop in derogation of the rights of the laity. If such is not the design of the bill, why were these amendments rejected, and why are our ears filled with complaints, that this sect have, as to their property, "no legal trusteeship by which it can be held in succession?" Until quite recently, they were content with the general law and with lay trustees. It is still open to them as to all other denominations.

Mr. Taber's Bill for the Incorporation of Roman Catholic Bishops. Written for the *Albany State Register.*

There is now pending in the Senate, a bill introduced without petition, on the motion of Mr. Taber, Senator from this district, involving principles of the most momentous importance. By its provisions, any one or more persons belonging to the Roman Catholic denomination may be incorporated as a Religious Society, with all the rights and privileges of religious corporations under the act of 1813, and the amendments thereto. The following is the bill:

AN ACT to authorize the incorporation of Roman Catholic congregations or societies.

§1. Any officer or officers, person or persons, being citizens of this State, who, according to the usage and discipline of the Roman Catholic Church, may be designated to represent any Roman Catholic congregation or society in holding and managing the temporalities thereof, may become incorporated as the trustee or trustees of such congregation or society, in the mode prescribed in the second section of the act entitled "An act to provide for the incorporation of religious societies," passed April 5th, 1813, as a corporation, sole or aggregate, as the case may be, and as such shall possess the same powers and rights, and be subject to the same restrictions, liabilities and conditions in all respects, as the trustees of any Protestant church or congregation incorporated under said section.

The professed object of its introduction, is to place Roman Catholics on an *equal* footing with other religious denominations.

For such a purpose, there is no occasion for the bill. By the 3d section of the act of 1813, the male persons of full age belonging to any other church or congregation than those provided for in the 1st and 2d sections, (Episcopalians and Dutch Reformed Protestants,) may incorporate themselves and elect not less than three trustees, who, by a subsequent section, are to be renewed by the *election* of a portion each year. The Roman Catholics, if they choose, may incorporate their different churches under these provisions, as many of them have already done.

But the restraints of the existing law, which apply to all Protestants, appear to be disagreeable to those at whose instance this bill is introduced. By it, two very important restrictions of the existing law are removed. These are, the requirement that there be a given number of persons—at least that there shall be Trustees; and that the Trustees shall be *elected.* No Protestant religious society can be incorporated with less than three Trustees. The Episcopalians are to have ten, but may be reduced to three. The elders and deacons of a Reformed Dutch Church, are at least four, by the terms of the act, and are in fact eight. By the bill introduced, a Roman Catholic society may designate any *officer* to be trustee. The object of this evidently is, to enable the Bishop or Archbishop of the Diocese, to be sole trustee, and a corporation sole. Indeed the bill expressly declares that they shall be corporations sole. In this respect, then, the Roman Catholics will be placed on a very different footing from that of Protestant societies; the *consequences* of which will be hereafter explained.

The trustees of *all* religious societies must, by the existing law, be *elected* by some constituent body. The Episcopalians must elect ten in the first instance, and fill their places in each succeeding year by votes of the qualified members of the congregation. The elders and deacons of the Reformed Dutch Church "elected according to the rules and usages of such churches in this State," may be incorporated. These elders and deacons, it is well known, are periodically elected by the church members. The Reformed Presbyterian, and the True Reformed Dutch Church, are by subsequent acts placed on the same footing with the Reformed Dutch Churches, and are all to have *elected* trustees.

The 3d section of this act, already quoted, provides for the incorporation of *all* other religious societies, and the *election* of at least three trustees by the members who worship in such society.

The principle which prevails in our civil institutions has thus been invariably, and thus far inflexibly applied to the governing officers of religious societies—that they shall be periodically *elected* by their congregations or church-members. This principle is violated by Mr. Taber's bill, which allows any *officer* to be incorporated and to have perpetual succession. This enables the successor of a Bishop at once to succeed also to his corporate character, and thus Bishops of that denomination are made sole corporations forever. There will be no election after the first designation, for the succession to the Bishopric, by this bill, is a succession to the corporate existence. The Roman Bishops are *appointed* by the Pope, and are never, and never can be elected by their congregations.

The result is, that an ecclesiastic officer, not elected according to our institutions by the members of his society, but *appointed* by another ecclesiastical officer, under this bill, would become a corporation sole. That this appointment is to be made by a foreign potentate, owing no allegiance to our government or laws, who is thus to furnish the sole corporation, is certainly not calculated to commend such a departure from all our National, State, and social principles, to the favor of an intelligent Legislature.

There is an evident and palpable inconsistency in any *independent* nation allowing *any* foreign power to appoint and designate its own officers, to be trustees of religious societies, and to hold lands and personal property, as a corporation, in its dominions. Suppose it were proposed that British Consuls and Vice-Consuls in this country might incorporate themselves, and take and hold lands and other property in our State, for religious, charitable, or any other purpose? Would such a proposition find favor with any one? And yet the principle is the same as that contained in Mr. Taber's bill.

The powers of an incorporated Roman Bishop, under this bill, and the existing laws, would be "to purchase and hold real and personal estates, to demise, lease and improve the same for the use of such church, or *other pious uses*, to erect, alter and repair the churches, to erect dwelling-houses for the use of their ministers or priests, and *school houses*, and *other buildings* for the use of such church; to make rules and orders for the managing the temporal affairs of such church, and to *dispose of all moneys* belonging thereto, to regulate and order the renting the pews in such church, and the *perquisites* for breaking the ground in the church yards and burying the dead there or in the church, and *all other matters* relating to the temporal concerns and revenues of such church." Sec. 4 of act of 1813.

Will the reader again cast his eye over this enumeration, taken from the statute, of the powers that would be vested in the Roman Bishop, who should be incorporated under the proposed bill? Can such powers be safely vested in any person wholly irresponsible to his society, and to those whose interests he controls, and responsible only to a foreign potentate?

The authority to hold real and personal estate, and to demise and lease the same for *pious uses*, is very comprehensive. Pious uses are held to be any objects or purposes connected with religious worship, or the education of children, or hospitals, or any charitable institution connected with churches. Lands may be held, and may be leased, to maintain them. The only limitation by the existing law is, that the annual value or income of the property of any one church shall not exceed three thousand dollars. But it has been held by our courts, that this limitation applies only to the annual value or income of the property at the time it was acquired, and that any subsequent increase, whatever be the amount, is not a violation of the provision. With the power of leasing and improving lands, it will be seen that there is no barrier to the acquisitions to any extent, of such a corporation. The same restraint may be avoided in another way under this bill—by the same Bishop being sole trustee and corporator of any number of Roman Catholic churches, each of which may have the income prescribed.

Land held by ecclesiastical bodies is in England called in *mortmain*—given to a dead hand; to persons and purposes that exclude it from the ordinary commerce and vital purposes of society. It was provided by *magna charta* that lands should not be given to religious houses. But this, and innumerable other statutes, passed to repress and control the rapacity of ecclesiastics, were evaded by them by various shifts and devices, one of which, the doctrine of uses and trusts, exists to this day. For four hundred years has the contest waged between the Parliament of England and the Ecclesiastics, the one to retain and the other to acquire. Lord Eldon, speaking of the last of the statutes passed upon this subject, says: "The peculiar views of the legislature were two; first to prevent the locking up of land and real property, from being alienated; the second to prevent persons in their last moments from being imposed upon to give away their real estate from their families." "By that means the clergy got almost half the real property in the kingdom into their hands, and indeed, the wonder is they did not get the rest, as people thought they thereby purchased heaven." "As to the other view, it is of the last consequence to a trading kingdom, to which the locking up of lands is a great discouragement."

It is worth observing, he says, "how early laws were made to prevent the mischief of *mortmain*, viz.: about the third century, by one of the first Christian Emperors." 1 Vesey 223. What he means by locking up lands to prevent their being alienated," is, that as religious societies do not engage in the commercial traffic of the world, they have no occasion to dispose of their property, and that, therefore, grants to them are in effect perpetuities; and when their disposition to increase their wealth and power, of wh ich all histor furnishes such abundant proof, can be gratified by the acquisition of land in a country, they naturally and necessarily absorb large quantities, which, to be improved, must be leased, and thus a tenantry created entirely dependent on their will. The placing such powers in the hands of any single ecclesiastic, of whatever denomination, is evidently contrary to the whole policy of our law and the spirit of her institutions. To place them in the hands of one wholly irresponsible, save to a foreign potentate, and having the sole power of disposition and control, could be expected only from a nation like Mexico, already crushed by the enormous wealth of its clergy and its churches.

These remarks are not made in any sectarian hostility to Roman Catholics; they are equally applicable to all denominations. They are all entitled to equal—exactly equal rights and privileges, and no one should have privileges or powers superior to others. To show that the effect of Mr. Taber's bill will be to give Roman Bishops extraordinary powers, contrary to our general policy and hostile to the interests of society, has been the object of this communication.

Melancthon.

Since the foregoing was prefaced and put in order for the press, we have received another communication on the same subject, as follows. We are for ventilating the question thoroughly.

To the Editor of the Churchman:

I confess my surprise at finding in *The Churchman* such an article as appeared last week over the signature of "An American (not Roman) Catholic." In speaking of Mr. Taber's notorious Roman Catholic bill, the writer says "I take the liberty of enclosing an *official copy* of said bill" which he adds "none of our city papers have yet printed." The bill is then given, as follows:

AN ACT to authorize the Incorporation of Roman Catholic Congregations or Societies.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1.—Any officer or officers, person or persons, being citizens of this State, who, according to the usage and discipline of the Roman Catholic Church, may be designated to represent any Roman Catholic congregation or society in holding and managing the temporalities thereof, may become incorporated as the trustee or trustees of such congregation or society in the mode prescribed in the second section of the Act entitled "An Act to provide for the incorporation of religious societies, passed April 5th, 1813, as a corporation, sole or aggregate, as the case may be, and as such shall possess the same powers and rights, and be subject to the same restrictions, liabilities and conditions in all respects as the trustees of any Protestant church or congregation incorporated under said section.

Section 2.—*No bishop, priest, ecclesiastic or person set apart to the cure of souls shall be created a corporation sole under this Act, nor shall any corporation aggregate be formed under this Act, unless at least two-thirds of the members thereof shall consist of persons other than bishops, priests, or ecclesiastics.*

Section 3.—This Act shall take effect immediately.

I feel unwilling to believe that the author of that article *knew* that the foregoing was not a true copy of Mr. Taber's bill, or that he was guilty of a *wilful* misrepresentation, in stating it to be such. But the above "Section 2.—No bishop," &c., is no part of the bill, as introduced by Mr. Taber.

The simple fact, is, that the above second section was, by the *opponents of the measure, offered* as an *amendment* to the original bill, (consisting of the first section only,) and it was *voted down* by Mr. Taber and its other supporters! Were the law drawn in the form by "American Catholic" represented, it would of course be comparatively free from objection, and his defense would have some force and pertinency. Let me, however, assure that writer, that such a bill would poorly subserve the purposes of the Roman Ecclesiastics, who seek to impose this enactment upon the people of this State.

Strike out that second section, as Mr. Taber and his friends succeeded in doing, how then stands the case? "Any *officer*" or "*person*" "who according to the discipline of the Roman Catholic Church may be designated" "to hold and manage the temporalities thereof may become incorporated" "as a corporation sole or aggregate" &c. Who is this *officer* or *person* thus designated? Simply the bishop, not selected by American citizens, but appointed by a *foreign* potentate, the Pope of Rome. He must be *wilfully* blind, who can misunderstand that statute. I grant that it is covered up with a vast amount of unnecessary verbiage (perhaps this had its object) but the proposed law has in simple English our plain import, to wit, to create each Romish Bishop a *corporation sole*, to hold to himself and his successors the entire Church property.

Perhaps the objects of this enactment can be successfully defended, but certainly its friends make a sorry exhibition by attempting through an influential religious journal to palm off any such glaring *misrepresentation of the facts* as appears in the article to which I allude.

Every reader of history knows that throughout past ages the power of Ecclesiastics became enormous by the concentration of wealth and property in their hands. Hence the statute of *mortmain*, &c., in England. It is unnecessary to enlarge upon the evils real or imaginary, which resulted from this state of things. Suffice it to say that in this country from its earliest history there was manifested a determination to guard against this fruitful source of wrong and oppression. Among the first efforts of our forefathers, upon their emigration to this continent to restrict this monopoly of wealth, (which always is power,) was the enactment of laws requiring that Church property be held by *trustees or vestrymen elected by their congregations,*—thus investing this power in the hands of those connected and sympathizing with, and dependant upon, the people. I grant that those laws were designed to restrict *all* denominations of religionists, and were aimed as much against Protestants as Roman Catholics. Suffice it to say that the Protestant sects, however objectionable at first might seem such restraints, have all peaceably and cheerfully conformed to those enactments of a Republican Government.

In the face of such facts, the Roman Catholic prelates now ask at the hands of the State an exclusive privilege, which has ever been denied all other denominations, and that their entire religious estates may be vested in their bishop, who by this law is created a corporation sole.

I esteem this rather a political than a religious question, but as a republican and friend of democratic institutions I think it is vesting too much power in any one single man. I would, for like reasons, oppose it in my own Church, in whose bishops I have the most implicit confidence. I should esteem myself guilty of cowardice, or something worse, should I tamely sanction or accede to the investiture of such power upon the Roman priesthood, whose political aims in this republic have recently been too clearly indicated to be misunderstood.

Another American Catholic.

If a jewel be right, no matter who says it is a counterfeit: if my conscience tells me that I am innocent, what do I care who tells the world that I am guilty?

THE PORTUGUESE EXILES—ANOTHER APPEAL TO THE CHRISTIAN PUBLIC.

To the Editor of the New York Daily Times:

A gentleman over the signature of an *, in your paper of yesterday morning, undertakes to contradict the statement which the undersigned made in their card, entitled "An Appeal to the Christian Public," that appeared in the New York *Times* and other papers, on Tuesday. This anonymous writer charges us with having asserted what is false. He denies that the Portuguese emigrants in question have been compelled to quit Madeira on account of their religious sentiments; on the contrary, he affirms that they have left the island of their *own accord*, and to better their fortunes, as many others who have emigrated to Demarara, Trinidad, St. Kitts, and other West India Islands. And he calls upon the "President or any other person connected with the Christian Union, to point out any of the 'recent enactments of the Portuguese Government' which prohibit, contrary to the Constitutional Charter of the kingdom, those people, or any sojourner in Portugal, be he Christian, Jew, or Gentile, to serve God according to his conscience. Not one can be cited."

For the benefit of this gentleman and others, we beg leave to submit the following Articles, extracted from the penal code of Portugal, enacted by a Royal decree of the 10th of December, 1852, and since passed by the Cortes; it is, therefore, the law of the land:

Crimes against the Religion of the Kingdom.

Art. 130. Whosoever offends in respect to the religion of the Kingdom, the Catholic, Apostolic, and Roman, will be condemned to imprisonment from one to three years, and to a fine proportioned to his income from three months to three years, in each of the following cases:

1. Injuring the said religion publicly in any dogma, act, or object of its worship, by deeds or words, or published writing, or any means of publication whatever.
2. Attempting, by the same means, to propagate doctrines contrary to the Catholic dogmas declared by the Church.
3. Attempting, by whatever means, to make proselytes, or conversions to a different religion or sect, condemned by the Church.
4. Celebrating public acts of any worship which is not that of the said Catholic religion.

Art. 135. Any Portuguese who, professing the religion of the Kingdom, offends in respect to the said religion, apostatizing from it, or publicly renouncing it, will be condemned to the loss of his political rights.

This loss of political rights is no empty threat. By another article, it is defined to imply

Degradation from all honors and distinctions of rank; a forfeiture of the right of teaching or directing or co-operating in any educational establishment; incapacity to act as guardian or executor, or *member of any family council, or witness in any solemn and authentic act.*

Simultaneously with this Penal Code, a Royal Decree has been promulgated for the re-establishment of Ecclesiastical Courts. The old Tribunal of the Papal Nuncio has been resuscitated, with its offensive privileges and powers of evil.

We think we have now stated enough, Mr. Editor, to make your correspondent over the signature of an * and the "Christian Public" in this land of religious liberty, understand that these Portuguese emigrants have acted wisely in quitting a country where it was impossible for them to remain with safety, after the change in their religious sentiments, which the reading of the Bible has unquestionably wrought. If your correspondent thinks that they could have remained, and ought to have remained; or, if he thinks that there is liberty in Madeira or in Portugal, under these "recent enactments," for "Christian, Jew, or Gentile, to serve God according to his conscience," we have to say, that we do not believe that he will find many in these United States—at least, not among Protestants—who will agree with him.

Furthermore, we would inform this correspondent of yours, Mr. Editor, that in 1846, contrary to the charter of Portugal, (and these "recent enactments" are also contrary to it,) many excellent people, who had committed no crime, but had been led, from reading the Bible, to turn away from the Roman Catholic religion, and become Protestants, were compelled, by mob-violence,—which the Governor did not prevent, and which the Romish hierarchy, on the ground, did not prevent, but, on the contrary, some of the priests were seen to encourage,—to fly from Madeira, leaving behind them their property. About a thousand people fled, and took refuge in Trinidad, and other West India Islands; whence more than five hundred of them came to this country, and are doing well in Illinois.

We close this statement, Mr. Editor, with an extract or two from a letter of one of the chief sufferers in the riots at Funchal, (the principal port of Madeira,) which we received from Illinois a few days ago:

Nine years ago the Portuguese charter declared that no one should be prosecuted on religious grounds; yet *then* I was refused liberation on bail because, as the civil judge stated officially in writing, my offenses (which were only religious, namely, blasphemy and being an accomplice in heresy and apostasy,) were punishable with *death!* What will priests do *now*, when authorized by their own Canon law? *Then* five men were put into the Bomba for nineteen days, for refusing to attend mass in jail; and that Bomba was a den swarming with vermin, the stench of it exceeding that of any receptacle for human beings that I ever saw, and barely large enough to allow its inmates to lie down on the floor. What may not ecclesiastical judges do *now?* If they dare not bring out their victims and burn them, as of old, they can at least send them to rot and die in a Bomba.

Speaking of the scenes which occurred on the 11th of August, (1846, two years later,) and the conduct of the mob, this same excellent man says:

Bibles and Testaments were objects of especial hatred. They were torn and beaten with clubs and then tossed into the fire amidst the blasphemies and execrations of the rioters. I narrowly escaped with my life. Then those who had dared to read and hear the Word of God, were attacked. One man was brutally murdered on his own ground; some were cruelly beaten; some found strange places of concealment in the town; but the greater part fled to the mountains, and in a few months, hundreds, in accordance with their Lord's command, felt themselves compelled to flee from their native country. Few of them were able to dispose of any of their property. They left all, rejoicing amidst poverty and in exile, to find a home where they might worship God without fear of man.

"The Lord is mindful of His own." About seventy of them are at rest with Him. Here, and at Springfield, in this State, there are now upwards of five hundred Madeira refugees, most of whom have already small but comfortable houses and gardens belonging to themselves, and are universally respected by those American citizens who know them.

Mobs and mob violence may occur under the best of governments; but it will not do, the undersigned think, to speak of the Portuguese kingdom as possessing anything that deserves the name of religious liberty for "Christian, Jew, or Gentile," under its new "Penal Code" and its "recent enactments."

THOMAS DEWITT,
President of the American and For. Christ. Union.
Anson G. Phelps jr., Treasurer.
Robert Baird, } Corresponding Secretaries.
E. R. Fairchild, }

For The Churchman.

NATURE'S MONITORS.

BY THE REV. JOHN GRIGG.

Oh, be like a flower—a spicy-cheek'd flower,
That breathes on the bosom of May—
Happy all seasons of sunshine and shower,
And lovely by night as by day!
When fallen thy leaves, may they shed from the ground
A memoried perfume of love all around!

Oh, be like a dew-drop! tear of the sky
In rainbow-gemm'd mantle array'd!
Glittering with wisdom and love from on high
In brilliants life's sorrows have made;
Exhaling from trials of earth's penal rod
The balm of content with the just wil l of God!

Oh, be like a star—that filial, fond star
That follows the parent of day—
Gladdening all eyes both near and far—
Then soars in light's chariot away,
To rise in new heavens—with "morning stars sing,"
As onward its orbit of joy it shall wing!

For The Churchman.

THE GENERAL THEOLOGICAL SEMINARY.

Mr. Editor,—There is a painful blank in one of the departments in this institution. We have no Professor of "The Evidences of Christianity." Would it not be well for the Board of Trustees to consider the matter at their next triennial meeting? Judging from my own leanness, sir, I think that comparatively very few of our clergy are prepared to measure arms with our learned Geologists as they approach us with their plausible array of objections to the commonly received truths of the Mosaic account of the creation.* Some of us who mourn the lack of early advantages, are so let and hindered by the slough of poverty through which we are suffered to drag, that we can spare no time for geological theories, and scarcely any for theological studies. We are obliged to hand such men as Prof. Agazsis over to our doctors of divinity, and even then we are afraid they will find some of these deep wells rather dry. I know, sir, that one pious thought, in a devotional moment, on the structure of a pebble, is worth more than all the unsanctified teachings of philosophy. I know that the praise of profound science is no more true praise to a minister whose vow compels him to give himself wholly to other subjects, than it is praise to him to be scholastically and artificially eloquent. But still while we cherish the feeling which, while listening to the rolling thunder, when in the solemn assembly before Him whose voice it is, sheds a sweet and joyous, or a solemn and adoring influence upon the spirit, surely it is well to be able to account for the thunder by descanting on the principles of electricity. At the same time I would keep the philosophic lecture-room and the pulpit perfectly distinct. I am opposed to making the pulpit the vehicle of philosophy.

I do not like to read long editorials or communications, or I would say more on this subject. I only wish to wake up the attention of churchmen to the importance of having our Theological Seminary well manned; and I am sure my clerical brethren will agree with me when I say that there never was a time when the Church so much needed the professorship of "The Evidences of Christianity."

Williamsburgh, L. I., July, 1853. B. F. T.

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* It is a fact not generally known, perhaps, that the celebrated Cuvier, who died just before the annual meeting of the Bible Society of Paris, at which he was to have presided, had proposed, as the topic of his address, *the agreement between the Mosaic history and the modern discoveries in geology.*

For The Churchman.

KENTUCKY CONVENTION AND THE WESTERN EPISCOPALIAN.

Rev. Mr. Editor: It is known probably to your readers, that at the late Convention of the Diocese of Kentucky, serious charges were preferred, by a respectable gentleman, and preferred publicly, against the Rt. Rev. Bishop Smith. So serious were the charges regarded, that a Committee of Investigation was appointed by the Convention, who are to report at a special Convention. In the *Western Episcopalian* of July 20th, I find reported, expressly for that paper, a pretty extended account of the doings of the Kentucky Convention. But what does this report tell the readers of that paper about the most important event that occurred at the Convention? *It says not a word.*

And all this in a paper which has not always observed the same silence as to the charges against Bishop Doane; charges which the Convention of New Jersey have not hesitated to meet again and again. Now, how this matter strikes your readers, I cannot say. Among men of the world, I know very well what sort of a mark would brand such a deliberate concealment of such an important fact. Is it so, that men are too "Evangelical" to be honest? Is party spirit so rife and so bitter, that men cannot be trusted when they pretend to tell the truth? Are we to take it for granted, that we must go behind the record, to see what is kept back, before we can be sure that we are not deceived? These are plain questions, and very serious questions, but they are honest questions notwithstanding.

I am glad to be able to say that thus far, in the Church papers of the day, I have not noticed a single word of exultation over this new instance of reproach cast upon the character of one of our Bishops. This is right. True-hearted Churchmen will be jealous of the character and reputation of our Bishops, whatever be the party affinities of these Bishops. For Christ's sake, and the Church's sake, their frailties will ever be the occasion of regret and grief. May God give us all grace to keep a good look-out for the "beams" as well as the "motes;" and ever to keep by us balances that will weigh hard work and efficient services, as well as *non*-masterly inactivities.

Justice and Mercy.

To the Editor of The Churchman:

Rev. and Dear Sir: *The Freeman's Journal* (Roman Catholic) lately published an extract from a letter of Bishop Ives to Dr. Forbes of New York, "in which he alleges that an account had been made up against him in North Carolina, and a process served upon his library and Mrs. Ives' personal articles left behind in that state."

Every reader would gather from this, I think, that Dr. and Mrs. Ives had suffered some peculiar hardship at the hands of the people of North Carolina. The facts are simply these. Dr. Ives has left behind him debts which are calculated at from $3500 to $4000 His total assets (including his library), if sold, would probably yield *about* $3000. Dr. Ives himself wrote last spring to a clergyman of this Diocese (the person to whom the largest part of this money was due), *requesting him* to take his effects and discharge his indebtedness to himself and others. He transmitted to him, however, no power of Attorney, and this gentleman was therefore compelled, in order to get any legal hold on his property, to *attach* it. The formal words of a civil attachment had become fully applicable to the case: "A. B. hath removed himself out of this county, and the ordinary process of law cannot be served on him," &c. A power of Attorney arrived some months after, but too late to make it practicable for this gentleman to withdraw his Attachment. Dr. Ives' library will probably be sold before long, but it is under no circumstances of severity, or hardship, except the one hardship resting on every man, namely, the obligation to pay his debts. Dr. Ives has always met with forbearing and gentlemanly treatment at the hands of his North Carolina creditors. But a few weeks have elapsed since a gentleman who had been one of his best friends, was compelled to pay nearly $400 of security money for him. As to Mrs. Ives' personal effects, they have not been specially attached; the few articles which she left are of little or no value, and would readily be released to that excellent lady or her friends, at a moment's notice.

I would remark that the above estimate of Dr. Ives' debts is *exclusive of* the $900 which he received from this Diocese on starting for Europe. As this money was received and used by him after he had made up his mind to abjure, and had signed a certificate to that effect, it might be considered, I think, as fairly belonging to the Diocese, and due to it now. But the last Convention did not consider the matter worthy of their notice; especially after the sort of mention which Dr. Ives had made of it in his letter of last winter.

It is exceedingly disagreeable to me, I assure you, to feel compelled to write such communications as this: but North Carolina has been pestered too often with flings and inuendoes like the above, coming from the same quarter. They have been received in silence hitherto, but there exists no reason way they should not now and hereafter be answered. For Dr. Ives' sake matters had better be left as they are: further publication would not be gratifying either to himself or his friends.

Toward Mrs. Ives I feel the highest respect. She is a worthy daughter of Bishop Hobart; and in all my intimate intercourse with her, I have never known her swerve from the line of lady-like propriety and of upright and Christian principle. May God be merciful to her now!

Yours, &c., A North Carolina Priest.

The Bible without the Church.—The following letter was written in 1839 by the late Dr. Croswell, in answer to an invitation to officiate at an anniversary of the Ladies' Bible Societies in Boston. It is taken from the proof-sheets of a Memoir of Dr. Croswell, by his Father, now in press, and to be published in the course of a few weeks.

Dear Madam: While I readily acknowledge the honor intended me by the ladies of the Female Bible Society, I throw myself upon their most candid construction, in declining to attend their annniversary on the 6th proximo.

With regard to the duty and privilege of aiding in the circulation of that "glorious gospel of the blessed God," with which His Church has ever been inseparably connected, I am happy to believe there is no difference of opinion among Protestants. But in this, as in all our attempts to do good, regard must be had to the means, as well as to the end; and it was an early lesson of my childhood, which has strengthened into conviction with my strength, and been fortified by the opinion of a long line of saintly men, from the Reformation to the present day, that the indiscriminate and promiscuous union, for religious purposes, of the maintainers of every opposite sentiment, only serves to encourage and perpetuate error. Painful, therefore, as the duty is, I feel that I could not, in any case, be justified in shrinking to bear my testimony, insignificant as it may be, against the practice.

Trusting that my motives will be considered in their true light, I beg you to believe that I am, with every sentiment of respect and esteem for the intentions of the society, your friend and servant in the faith,

WILLIAM CROSWELL.

SOMETHING MORE ABOUT DR. IVES.

The following communication was entrusted by the writer to a friend of his in this city, with a request that he would hand it to the Editor of the *Freeman's Journal*, and, in case that Editor should decline to publish *the whole of it*, that he would then offer it for publication in *The Churchman*.

St. Mary's, Raleigh, N. C., July 23, 1853.

To the Editor of the Freeman's Journal:

SIR: A recent number of your journal contains the following language, purporting to be an extract from a letter of the late Bishop of North Carolina to his friend the Rev. Dr. FORBES of your city. "A few weeks since, to our utter astonishment, after, as I told you, having made arrangements for settling every debt in North Carolina, I received from the Rev. Mr. SMEDES a letter saying that an account had been made up against me of sums contributed as gifts to Valle Crucis, and a process served upon my library and *Mrs.* IVES' *personal articles* left behind. So it seems they are determined, if possible, to make a clean sweep of character, property, and all."

As this language, sir, places me in the unenviable position of a slanderer of friends to whom I am bound by very strong ties, and thus reflects very seriously upon them and upon myself, and as it is a misrepresentation of any facts ever derived from me either in writing or discourse, I feel that I have a claim upon your columns for such a statement, as may do justice to the parties, whom by the hasty publication of a private letter you have assaulted and injured.

Some time in February or March last, I received a letter from the late Bishop of North Carolina written from Rome, but without date, in which he says, "I shall be obliged, dear friend, to ask you to act for me, in some worldly transactions. I think I have property enough in North Carolina to pay my debts. "There will be"—the writer here specifies certain funds the whole amount of which will "make $1600." "My debts, as far as I can recollect are,"—here follows an enumeration of them, specifying the names of creditors and the amounts due—" in all $1030, leaving some $500, which, with the furniture and library, I hope will pay you." . . . . . . "I hope soon to send you a power of attorney to act for me." These extracts are from the first communication between the writer and myself, after his abandonment of his Diocese.

My claim alluded to in this letter is for $2000, loaned to him in the years 1845 and '46, and upon which interest has always been forborne.

In answer to this letter, as nearly as I can recollect, I stated that *I had heard* of two or three other claims not enumerated in his list, and mentioned the amounts, and the names of the creditors. But I did not say that this information had come from these parties. Still less did I intimate that they intended to press these claims legally or otherwise. Neither of these is true. I had barely heard of the claims in conversing about his affairs, and that I believe is all that I told him. In the same letter, but not in the same connection, I stated that as I had heard that one or two of *his creditors had spoken* of attaching his goods to secure themselves, by the advice of judicious friends, *I had determined myself to take that course*, not for the selfish purpose of securing myself at the expense of others, but simply to put myself in legal possession of his effects, that I might be in a condition to carry out the purposes of his power of attorney when it should reach me, and be his agent to do full justice to all who had claims upon him. His answer to this communication was dated April 10th, accompanied with a full power of attorney, authorizing me to dispose of his effects, and arrange all his affairs as if he himself were present. He made no complaint of the legal step of which I had advised him, but only begged that the effects of Mrs. IVES, which he pledged himself to redeem, might be exempted from seizure. My answer to this, sent in the latter part of May, or early in June, was a proposition to assume myself the settlement of all his affairs with his creditors, and *to hold his library and all his effects in my hands subject to his demand* upon his satisfying my claim, and indemnifying me for any outlay I might be called to make beyond his means in my possession. This proposition, if he has received my letter, is now before him. Permit me to say too, sir, that the proposition is also before his new friends. They have it in their power to rescue from the fangs of protestant persecution this writhing victim. If they have confidence in their Neophytic estimate of his assets, and of his pecuniary liabilities, they have only to assume towards them the relation which one of his old friends is willing to take, to rescue him from this "clean sweep of character, property, and all"! But I must not allow my pen in a remark which shall inflict an unnecessary wound upon an unfortunate man, who is to be viewed, I think, more in sorrow than in anger, even by those whom his mistakes most pain. To his new friends, however, I may say, that nothing can be more preposterous, than the attempt in this instance to raise the cry of persecution. The truth is, the abandonment of his Diocese and Church by our late Bishop was a relief to all parties. It justified the sagacity of those who had advocated stringent measures against him during the latter part of his career; and while it grieved and mortified those who had upheld him, it rescued them from the painful state of doubt and uncertainty in respect to him, into which his conduct had thrown them. He himself felt, as I know, that his influence was gone, and that he was only tolerated in the Diocese, where once he had been respected and loved. The fact is, his tergiversations, his recantations, his inconsistencies, and self-contradictions, to palliate which he was himself driven to the plea of insanity, the only plea affording any refuge now to those who would maintain his moral integrity, had deprived his exercise of the Episcopate of all weight, and all authority. And when he actually went away from us, he was followed either by silent contempt, or equally silent compassion.

One of the most painful circumstances connected with his fall, to me, Mr. Editor, is the necessity now laid upon me, of seeming to lift up a hand against him. I have always been one of those who have cherished toward him the kindest feelings, and have endeavored to maintain with him personal relations unaltered by the change which he has made in our ecclesiastical. My feelings are still of the kindest character. You, Mr. Editor, and his injudicious friends, are alone responsible for my appearance here, in an attitude, in which, in assuming the defensive, I am obliged to use weapons that cannot but inflict painful wounds.

I am respectfully your obedient servant,

ALBERT SMEDES.

THE BISHOPRIC AT JERSULAEM.

Several correspondents have called our attention of late to the proselytism which is being carried on in Syria under the auspices of the Anglican Bishop at Jerusalem. Some pain and surprise has been felt and expressed that the Society for Promoting Christian Knowledge should have made a grant of Arabic Bibles and Prayer-books to aid in this crusade, after Dr. GOBAT, in soliciting their assistance, had made no secret of his recent objectionable proceedings. We think, however, with our correspondent "C. A. F.," that this unfortunate grant obliges no man, albeit disapproving of it, to secede from the Society, since a body composed of individuals of various shades of opinion on Church matters can scarcely avoid occasional acts and decisions which may give offense to some of its members. The Society, after all, is in this respect but a miniature likeness of the Church, in whose public acts no man can expect perpetually to see a faithful reflection of his own individual views. Still, while we recognize fully the difficult position in which the Society is placed with regard to their late grant, we cannot but regret that Mr. NEALE's very moderate protest was not adopted—a proceeding which would at once have freed the Society from even the imputation of taking a party line on this occasion, and have removed the offense which has been justly given to a large and influential body among their subscribers and supporters.

With regard to Dr. GOBAT and his coadjutors of the Jewish and Church Missionary Societies, we fear that no reasoning nor remonstrances, coming from any quarter whatsoever, would arrest them in their career of propagandism. They have formed a league, offensive and defensive, with the American Presbyterian Missionaries, and are attempting to establish in the Turkish dominions a Protestant sect, with, we presume, Bishop GOBAT at its head as Patriarch of the East. Such an alliance is, doubtless, very advantageous to the Americans. They use our ritual—assume, we believe, occasionally, some of our vestments, and are generally considered as "English"—a term understood ecclesiastically as well as nationally by the uninformed Oriental Christians. Probably the other side may also find their account in this league. Any proselytizing operations which English Churchmen at home might be inclined to discountenance may be made over to the American brethren, for whose proceedings, of course, their friends and allies do not hold themselves responsible. It is therefore not at all surprising that Bishop GOBAT should feel some placidity at the contemplation of his past and future efforts, or that this placidity should diffuse itself throughout his naive communication to the Christian Knowledge Society, in a degree that seems to have excited the attention of Mr. NEALE. It is hard that we should be forced to dispel so charming an illusion by suggesting the consideration, that however praiseworthy the efforts of Dr. GOBAT and his friends may appear to themselves and the Americans, they may not prove equally satisfactory to the great mass of English Churchmen. We are a truth-loving people, and fidelity to our engagements has made us respected and looked up to in the East. The author of the *Crescent and the Cross* tells us that even the false, treacherous, and suspicious natives of Egypt had learned to place reliance on the word and honor of an Englishman; and it is distressing that almost our first act of an ecclesiastical character in those parts should be destined to tarnish the reputation we had acquired by our political dealings. Whether these terms are harsh and undeserved, let the reader judge. In the official statement of proceedings relating to the establishment of a Bishopric of the United Church of England and Ireland in Jerusalem, published by authority, and dated the 9th of December 1841, after reciting that "his (the Anglican Bishop at Jerusalem) chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment," the document proceeds thus:—

> He will establish and maintain, as far as in him lies, relations of Christian charity with other Churches represented at Jerusalem, and in particular with the Orthodox Greek Church, taking special care to convince them that the Church of England does not wish to disturb or divide or interfere with them; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

No less stringent are the expressions of the late Archbishop of Canterbury in his letter commendatory furnished to Bishop ALEXANDER, and addressed to the "Prelates and Bishops of the Ancient and Apostolic Churches in Syria and the countries adjacent":—

> And in order to prevent any misunderstanding in regard to this our purpose, we think it right to make known to you that we have charged the said Bishop our brother not to intermeddle in any way with the jurisdiction of the Prelates or other ecclesiastical dignitaries bearing rule in the Churches of the East, but to show them due reverence and honor, and to be ready on all occasions, and by all the means in his power to promote a mutual interchange of respect, courtesy, and kindness.

What added more weight to this letter of the Archbishop, is the fact that the concurrence of the other Bishops was generally understood to have been obtained to it, and the document might therefore be considered as having emanated from the chief Pastors of the Anglican communion, and as being, therefore, the solemn declaration and pledge of the whole English Church "not to intermeddle in any way with the jurisdiction of the Prelates of the East." The meaning of the terms employed, both in the official statement and in the Archbishop's letter, are too plain to need comment. If language has any signification at all, they imply that the Anglican Church, by the mouth of her highest authorities, has pledged herself to the Prelates of Syria, that the Bishop at Jerusalem shall make no attempts at proselytism among their people. Into the arguments for and against such an engagement we will not enter. The simple question before us is, was such a contract made, and has it been kept? We regret that we cannot answer the latter question in the affirmative, and therefore must pronounce with Mr. WILLIAMS, that Bishop GOBAT's aggressive policy is "a direct violation of the terms on which the Anglican Bishopric at Jerusalem was established."

It is quite clear, moreover, that these acts of aggression have been as direct as they are reprehensible. We can conceive a case in which a scrupulous member of either the Greek or Latin communion might have felt doubts in his mind as to the propriety of certain usages prevailing in his own Church, and under this impression have sought communion with a body which did not exact compliance with those usages. Without expressing an opinion whether it would have been desirable to have received such an applicant, we may say that his reception could hardly have been represented as a positive breach of faith on the part of any Anglican Prelate at Jerusalem. But Dr. GOBAT has gone much further than this. In January, 1849, the perusers of his annual letter were informed that Scripture readers had been employed by him, not only among the Jews, but among the Christians of Nablous. The men were, in fact, missionaries, who, by their conversation and preaching, made the people dissatisfied with their Church and clergy; so that it is not surprising that, after a few weeks, Dr. GOBAT received a letter from some of the inhabitants, begging that they might be allowed to place themselves under his superintendence. This was refused "for the present," and accordingly the Greek Christians petitioned for a school, which was granted; while, although the Patriarch expressed very strongly his disapproval of these proceedings, the authors of the schism persisted in their course. Since this, we believe, the Church Missionary Society has sent out a clergyman to take charge of the schismatics, and we fear that, unless some immediate and decisive steps are taken, a deep and lasting breach between the Eastern and English communions, shutting the door against all hope of friendly intercourse hereafter, will become inevitable. These proceedings are also no less dangerous on a political than painful in a religious point of view. The ascendancy of Russia in the East is founded on the adherence of the Christians to the Greek rite. It is not likely, therefore, that she will contemplate calmly their secession, or abstain from using means to prevent it; and whatever others may think, we have certainly no wish that our country should be involved in war owing to a vain and futile attempt to exalt Dr. GOBAT to the visionary Patriarchate of some Protestant East yet *in nubibus*.—*Guardian.*

THE CHURCHMAN.

NEW YORK, AUGUST 6, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

HOW IT WORKS.

It were indeed vain to deny,—and we have little disposition to do so,—that there has been danger, and very serious danger to the Church, from the semi-Romish, if not more than *semi*-Romish, teachings and practices of some of her members. This, no doubt, was a natural reaction from the state in which the great movement of our day found the Church; and the more natural such reaction was, the more need there was of apprehension and care lest the thing should run to excess, it being the nature of all extremes to be evermore generating their opposites. And, in truth, not the least part of the evil thence to be feared and guarded against, was the provocation and advantage it could scarce fail of giving to danger from an opposite source; the danger, we mean, which cannot but arise, when and in proportion as men get possessed by the principle so essentially schismatical and sectarian, that they are to be saved, not so much by the presence of GOD in His Church, as by the knowledge of GOD in their own minds; and so, as a natural consequence, proceed to erect their individual thoughts and subjective promptings above all instituted doctrine and objective law; a danger as much greater than the former, as the embracing of a wrong principle is worse than the pushing of a right principle too far.

There can be no reasonable or well-bottomed question, that this latter danger is the one that most seriously threatens the Church now: it is, we believe, greater and far more imminent than the other has been at any time during the great movement of our day; and far greater and far more imminent than the other is at present. For, serious and undeniable as the other danger was, it has this ground of preference, that it naturally goes hand in hand, or at least infers some natural affinity with that modesty and self-distrust which leaves the mind open to correction and apt to be set right from without; whereas the opposite proceeds upon the principle of so shutting the mind up in a conceit of its own infallibility as to render it impervious and inaccessible to the reproofs of instruction. And besides, he must be blind indeed, who cannot or will not see, that in respect of the other danger matters are fast settling into the firm equipoise and composure of that "golden mean" where the Church stands, obnoxious, indeed, to both extremes, but not less strong to withstand them both; an eyesore to them, and all the more so, forasmuch as they are unable by any means to make her sore-eyed;—not so far from either but that she can clearly survey and understand its position, can see not only wherein and why it is wrong, but also what keeps itself from seeing it; nor yet so near to either, but that she is still either mistakenly or malignantly confounded with its opposite.

Discerning and thoughtful men can scarce have failed to perceive that the most essential principle of the extreme Low-church or sectarian ground stands in referring men continually to their inward sense, in contempt of all external measures and standards; its proper effect is to put each man upon sitting, and upon thinking it right to sit, as judge in his own case, causing him to overrule in his own behalf all appeals to any higher tribunal, and to make it matter of conscience not to question the justness of his position, nor permit it to be questioned. Let the question be, whether a man's proceedings or purposes in any given case be right, his mind still fastens upon some inward movement or feeling, which is known only unto himself, and which he misderives from heavenly sources; and with this he gets so bewitched and bound up, that he is essentially incapable of being held to any external form of reason or authority: any pleading of the law or the testimony, any reference to external tests and measures of right, avails nothing with him; he has had some inward paroxysm, some temporary fit of agony and ecstacy, which he hangs over and broods upon as the special working of the SPIRIT; and out of this he builds up a rooted assurance of his own advancement and illumination; and he has got so blinded by habits of introversion and self-inspection, that he can look nowhere but within, nor see anything but what comes from himself; and

"You may as well
Forbid the sea for to obey the moon,
As or by oath remove, or counsel shake,
The fabric of his folly."

For who does not see that such is the natural and legitimate result of that most delusive and self-deceiving notion of some special conversion of heart, which authenticates to a man his own election, and puts him, as he thinks, in direct, conscious communication with the Source of truth and grace? thus causing him to turn and centre his thoughts within, so that he comes, in effect, to put his inward experiences and self-generated conclusions in the place of that external standard towards which, by daily turnings and renewings of heart, he should be evermore working and striving. This it is that produces the well-known habits of morbid, sentimental self-anatomy, the sickly, sanctimonious hangings and broodings over their own feelings and states of mind, so characteristic of those who assume to be specially evangelical; but who are in truth the reverse of evangelical, inasmuch as their most distinctive principle lies in looking away from the object-matter of the Gospel, and being perpetually absorbed in their own subjective movements and states. Of course the proper consequence is, that their religious life, for the most part, takes the form of a whining, drooling pietism; that is, instead of the healthy, self-forgetting piety which would ever be looking to CHRIST, they grew into that wretched conceit of piety which knows no rest but at a looking-glass. And therefore it is, that people of the revivalist sort, whether within or without the Church, spend so much time in talking about their feelings; whereas, if their feelings were genuine, they would be apt to think and speak less about them, and more about the objects of them: for it is not to be supposed that a man, when really interested in a beautiful prospect, will keep saying to others,—"See, how interested I am! behold, how exquisite my perceptions of beauty are!" Of course his language, if he speak at all, will rather be,—"Look yonder! O, look yonder! is'nt that beautiful!"

Such are some of the general effects of the extreme principle in question. And these effects are matter of common observation, and indeed have been so interwoven with the whole course and life of modern revivalism, as to have run both themselves and it pretty thoroughly out; there being few in the Church, we apprehend, who have seen so little of them as to be willing to see any more. We have no fear that this revivalism, with its unfathomable self-delusions and its inexpressible corp of spiritual vanity and conceit, will make much headway among us: there was never much chance for it in the Church, and what little chance there was has been done away by its developments elsewhere. The Calvinistical doctrine of justification and the congenerate practice of jobbing it in religious growth, or of "getting through," as the phrase is, have had their day and passed off; and it is vain to suppose that the Church, after having struggled against them and suffered so much from them for three hundred years, can be made to take them up, now that they have been cast out and spurned by their own parents.

What we are most concerned with, therefore, just now, is, to point out how the principle, in its actual development and working out, renders men impracticable, locking them up in the little cell of their individual conceptions, making them narrow and exclusive in their views, bitter and unrelenting in their tempers, self-confident, presumptuous, hard to be governed, impossible to be taught; insomuch that there is almost no keeping any terms with them. They will needs fall out and quarrel and have a blow up, with all who persist in refusing to follow and be led by them. Their first principle is, to subject everything to the rule and measure of their own perceptions; and they are always tenacious of their own views, and intolerant of all others, just in proportion as the former are unsupported by Catholic authority. For they seldom have an opinion, but that they forthwith run it into matter of conscience; and what comes from their conscience must needs be a law both to themselves and others; and so they are borne onward to the point, that nothing but some special depravity could cause any one to differ from them. Vows plighted, oaths taken, have little or no practical force with them; for they still insist on being themselves the last interpreters of whatsoever oaths they have taken, thus claiming the same right here, as elsewhere, of acting as judge in their own case; which is, in effect, to make judgment give place to self-will: for it enters into the very nature of an oath, that the prerogative of interpreting and applying it lies with the authority that imposes it. They never appear to have the slightest fear of doing or of seeming to do any injustice. Independence of Catholic unity, contempt of Catholic standards, seem to be with them almost the beginning of wisdom. Certain spasmodic agonies and ecstacies, certain inward paroxysms, which they have had, yield them clearer and surer tokens of GOD's saving grace and presence within them, than that they should have cause to put in practice or to heed the old doctrine, that GOD goes in company with His own ordinances, and loves to dwell amid the dignities of reason, the beauties of order, the humilities of obedience, and the charities of a mutual membership. If they study the Prayer-Book, it is to learn, not so much what it really does mean, as how they may twist and prevaricate and sophisticate its language, so that it shall seem to express what they think it *ought* to men. The arts they use, to torment and crush its doctrinal formularies into an agreement with them in opinion, remind us of nothing so much as how, within our own recollection, there rose up a set of radical reformers, who began by assuming that the Bible taught so and so; but afterwards, being hard pressed here, they flew off to the ground, that if the Bible taught otherwise, then the Bible itself could not be sustained; and finally, being convinced that the Bible did teach otherwise, they boldly repudiated its teachings; and so ended by utterly spurning that very authority than which at first they refused to hear any other. It would be strange indeed, if minds thus habituated should scruple, when the occasion comes, to take such liberties with Scripture itself, which if a man should take with business letters, all honorable and straightforward men would refuse to have any dealings with him. Thus, for themselves, they will rest with nothing short of that latitudinarianism which leaves them free to think and do just as they have a mind to; while towards others they are full of the hard bigotry that allows no differing opinions, and would put out the eyes of all who refuse to read what they have sworn to, with such spectacles as would turn its meaning up-side-down and inside-out.

It is easy to see, that with such turbulent and refractory spirits it will become a thing of conscience and religion to cause trouble, unless they be allowed to have their own way. Self-isolated and self-exalted out of and above the terms and conditions of Catholic fellowship, and having passed their own collections and conclusions into articles of faith, they of course hold it sinful to listen to any articles of peace. If prevented from ordering things as they would have them, they feel in duty bound to disorder them, and so proceed to make them as bad as they can, on the ground that, the worse they are to-day, the better will be their chance to-morrow. Nor have they any such faith in the might of truth, as to rest with the faithful and quiet preaching of it, in the assurance that it will ultimately prevail by its native strengths; for which cause, when they see themselves out-influenced, their course is to get up a sort of reign of terror, that may serve to stifle all sounds but such as flow in unison with their own. Hence the methods they sometimes use, to prepossess the public mind with that most hateful and cruel of human passions, the old *odium theologicum*, which still disposes men to believe the worst things upon the slightest evidence, respecting those whom it is interested to convict of crime.

We know not how else to explain certain faint, scarce-audible whispers and threatenings, which we seem to hear, of separation and schism. And truly it would be strange if such deep infusions of the old Puritan virulence should not in due time break out into the old Puritan eruptions. Nor will it avail to say that it has now no such ground of grievances to go upon, as it had of old; for such a spirit, like the spider, will always spin out of its own bowels a road whereon to travel to its ends. Among other things illustrative of our point, we noticed a significant hint of a probable resort to extreme remedies, copied from a late number of the *London Record*, and endorsed by the *Southern Churchman* of June 20th. Speaking of present likelihoods in England, and of the course which Convocation, in case of its revival, would assuredly take, that paper more than suggests the alternative of a separation. The most pregnant passage runs thus: "And in so doing, it would tear the Church to pieces. Could Convocation have dealt with Sir H. J. FUST's judgment, it would probably have affirmed it, instead of setting it aside. And the instant result would have been the departure from the Church of many hundreds of the most valuable of her ministers; and the erection of many hundreds of Free Churches." We do not see how this can be construed otherwise than as a sort of contingent proclamation of treasonable designs. Nor does it well appear how any one should endorse such an expression of another's purpose, without meaning it as a hint, if not indeed an avowal, of his own. They will not stay by the Church any longer than while the Lion, with her throat clutched in his paws, stifles her proper voice, and makes her play the ventriloquist to himself! We have no idea that there are many, either in England or here, who would push things to this pitch: but the words may be safely interpreted as showing what extreme measures the outermost rank are prepared to take, in case their own judgment should be overruled by the free voice of the Church. And the matter seems worthy of notice as indicating that the extreme section have all along been cherishing an undercurrent of purposes which they would not avow, and of which perhaps themselves were scarce conscious, till late events and likelihoods had rallied them to a head; but which candid and thoughtful observers could not choose but suspect of being in secret preparation to blossom out into act upon the sunshine and rain of a fitting occasion. It is sometimes well for the led to know beforehand where their leaders are going.

Another token of much the same drift is furnished in the following letter "to the Editor of the *Guardian*," and published in that paper of July 6th:

> SIR—I see that some of your correspondents have been engaged of late in denouncing the schismatic proceedings of the Church Missionary Society in the East. Those who aid in dispelling the delusion which still induces many good Churchmen to support this society, do good service. I will try and add my mite. I fear that this is by no means the only case which shows that that body has but little connection with Churchmanship beyond the name. I have lately come from New Zealand; and I regret to say that, even from that distant diocese, I can bring forward another glaring instance of its schismatic tendencies. Towards the end of last December a young New Zealand chief, named Tamihana te Ramperaha, who had been some months in England studying and sight-seeing under the auspices of the Church Missionary Society, came back to New Zealand. While in England he had been actively collecting funds for a school to be erected at the station of his parish (or rather district) priest, the Archdeacon of Kapiti, the most devoted and successful of all the Church Missionary clergy in the island; and as soon as he returned to New Zealand he went up to hold a meeting of the natives of his own tribe upon the subject. He there informed them, in the presence of the Archdeacon, that, before he left London, the Secretary of the Church Missionary Society had had a long conversation with him, and had specially warned him " that the society could no longer place any trust in the Archdeacon, *inasmuch as he had gone over to the side of Bishop Selwyn, who was a wrong* [bad] *Bishop and a Puseyite.*"
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> The grotesque indecency of stirring up an ignorant layman against his parish priest, merely on the ground that the priest had taken part with his Bishop, needs no comment. But in this case there is a still graver evil. RAMPERAHA is at the head of a large and powerful tribe, and is the son of one of the most renowned chiefs of the nation. The New Zealanders are like the Irish, ever ready for a row, and peculiarly open to the contagion of religious animosity. Already a traveler is liable in some parts to be refused a night's lodging, if he does not belong to the religion of the *pah* at which he stops, be it Anglican, Roman, or Wesleyan. The evil of sowing among them the party bitterness and casting in the party watch-words to which here at home we are case-hardened, will be incalculable. One would think that Bishop SELWYN, with a diocese eighty-four degrees in length, and a flock recalcitrant as only colonial flocks can be, might have been spared the additional burden of a "Church" society stirring up his clergy against him, and on their declining to rebel, stirring up their savage laity against *them*. In passing through the diocese, I was much puzzled at the perpetual discord in which it has been involved, and at the continual misconstruction of the Bishop's acts and character. RAMPERAHA's indiscreet revelation of Church missionary tactics makes it less inexplicable.
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> I may add, though it is a small matter comparatively, that the society, having had him under their care while he was in England, sent this poor half-reclaimed savage back to New Zealand with the baptismal question at his finger ends, breathing destruction against altar candlesticks, and full of righteous indignation at the wickedness of the Bishops of London, Oxford and Exeter, and of the Society for the Propagation of the Gospel.—I am, Sir, your obedient servant,
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> R. G. C.

It is true, the Rev. HENRY VENN, Honorary Secretary of the Society in question, has since written to the *Guardian*, denying the charge so far as it involves the Secretary. Far from us be the thought of questioning the Rev. gentleman's words. Yet in his very denial he confirms the substance of the matter, declaring that "Archdeacon HADFIELD had already transmitted to the Secretary a version of the same statement." So that the blame is only shifted, not removed. And does not this show the working of that spirit which still says,—"Unless you will do as we would have you, we will spare no pains to turn your good intentions to evil effect?

We have already overdrawn this article, but cannot consent to dismiss the subject without producing one more document in proof of what we have been urging. The document, which we copy from the *Christian Remembrancer* for April, has reference to some things that had recently passed between certain clergymen in Van Diemen's Land and Bishop NIXON. It seems that the clergymen, headed by the Rev. Dr. FRY, had sent a delegation to the Bishop, and put forth a tract entitled "A Solemn Declaration;" which tract was in substance nothing less than a declaration of war against both the Bishop and as many others as had presumed to differ from them in opinion. Dr. FRY sent a copy of this tract to the Archbishop of CANTERBURY, and some while after wrote a letter to him in further vindication of himself and his faction. It is worth remarking that only a few years ago this same Dr. FRY published a work on Tradition verging upon the opposite extreme from that where he now stands. After listening to the complaints and accusations which the delegation preferred, Bishop NIXON made some observations in reply, which were also issued in the form of a tract. That both parties may speak for themselves, we subjoin Dr. FRY's letter to the Archbishop, and a portion of the Bishop's observations:

> MAY IT PLEASE YOUR GRACE,—I beg permission to give you a short account of some matters of importance to the Church in this Colony, for which you were pleased to show much interest when I had the honor of an interview with your Grace in 1850.
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> Your Grace is aware of the Resolutions of the Bishops at Sydney, at their Conference, and of the opposition and apprehensions which their proceedings occasioned. The sentiments or judgment of your Grace and of the Archbishop of DUBLIN on their minutes have produced the most beneficial effects in these colonies, both in repressing the designs of the Romanizing party, and in encouraging the Evangelical or Protestant clergy and people. We feel deeply thankful to your Grace for the expression of your opinion, and, under Providence, look to you for support and advice.
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> I forwarded to your Grace a copy of a pamphlet signed by myself and twenty Clergymen of this Diocese, remonstrating against the dissemination of Romanizing books and opinions. Our tract was termed "A Solemn Declaration," &c. Your Grace may, perhaps, have deemed this tract over-severe or injudicious; but I can assure you, that the progress of Romanizing opinions,—the avowed and acted-upon intention of excluding all Ministers who did not participate in them, and the denunciation of Evangelical religion,—left us no other course to pursue. Your Grace will learn with satisfaction, that the result of this publication, and of other documents of a Protestant Association which I organized, has been completely to overthrow the projects of the Tractarians, to stop the circulation of Romanizing books, to encourage the advocates of Protestantism, and to excite a general and determined Protestant spirit in the community.
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> I had the pleasure of forwarding to your Grace an Address from the Christian Knowledge Society in this city.
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> As my object and that of my brethren was, not to create a schism, but to maintain and promote the true principles of our Church, I ever avoided any proceeding likely to depreciate the Bishop, or lead to a renunciation of his authority, which many deemed the only means of opposing the evils we designed to regress. Privately and personally, I ever used any influence I could employ, to lead him to a true understanding of his dangerous and false position. He is not, himself, desirous of embracing Romanism; but Archdeacon MARRIOTT, and six Oxford Clergymen whom he brought out to the Colony with him, have surrounded the Bishop, and, by their flatteries and exaltation of his office, have filled him with the notion of his occupying the position of an Apostle, and that his judgment is to be received as sacred as that of the Church, involving those who do not hold his religious sentiments in the sin of rebellion and schism.
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> He, at length, appeared willing to concede to an opposition which he felt to be insurmountable; and on receipt of your Grace's reply to the Minutes of the Bishops' Conference, he summoned a meeting of the Clergy to express their sentiments on the subject of a Constitution for the Church. Desiring to embrace the prospect of an accommodation, I communicated with the principal Clergyman of the Bishop's party, and arranged that a petition should be adopted in the words of that previously forwarded from the Protestant Association, in which no mention was to be made of the Sydney Conference, or their plan of a Constitution, and in which the only thing sought for should be the removal of any restriction upon our assembling. I forward to your Grace a copy of this Petition, fearing that the authentic document may be long delayed, as it is to be transmitted through the Bishop, who will send it through the Bishop of SYDNEY.
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> The hope of accommodation thus entertained was soon destroyed; a fortnight after our meeting, the Bishop received an application from a candidate for Holy Orders, named SMITH, with the usual testimonials, signed by the Rev. ALFRED STACKHOUSE and the Rev. GEORGE WILKINSON, two of the most respected ministers in the colony;—the former, especially, is a man eminent in his ministry. The Bishop rejected the testimonial, on the ground of Messrs. S. and W. having signed the "Declaration" "*denying the right of any Church or minister to prescribe to individuals in matters of religion in opposition to their own judgment*," as being a repudiation of the authoritative teaching of the Church, and therefore, he says, he "*cannot accept their testimony as satisfactorily vouching for the doctrinal soundness of another.*" Your Grace will perceive the cautious, and, indeed, undeniable proposition which the Bishop so strongly condemns, as to excommunicate the majority of the Clergy who have signed it.
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> It is not denied that the Church has authority to teach, to guide, direct, or influence, but only that it has not authority to overrule private judgment,—that men are not bound to receive its teaching in opposition to their own judgments. To deny this, appears to subvert the fundamental principle of Protestantism. As might be expected, this act of the Bishop has created a very strong feeling in our minds; but one not sufficient to render us regardless of the great interests of peace and unity, and of submission to constituted authority. We do not feel that we are called upon publicly to denounce this error, as we did the Romanizing teaching; for the Bishop may disgust and drive away the members of the Church by preaching against private judgment, but he will never make a single convert, so we do not fear the progress of this great error; and we feel that the only remedy for this and all other evils is the establishment of a Constitutional Assembly of the Clergy and Lay representatives; to this we look for redress and protection against the design and unrelaxing attempts to render our colonial Church a Tractarian sect. If we do not obtain this, one of two results will follow,—either we must protest publicly, *and establish a Church in opposition to the Bishop and his party*; or, we must submit to see the people forsake the churches, as they have done where Romanizing Clergymen have been forced upon them, and to have the parishes filled by Tractarian ministers.
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> Under these circumstances, I feel justified in soliciting your Grace's interference in promoting the object of the petition. It is so simple, that the Ministers of the Crown can easily pass it; and it exactly agrees with the opinion expressed by Sir G. GREY, that we might be permitted to manage our own affairs. It embraces the circumstances of all our Colonies. Any definite form of constitution framed at home for all the Australian dioceses, would be fraught with difficulties, if not impracticable. *The imposition of any restrictions upon us would only lead to resistance.* Leave us free, and, by GOD's blessing, we will maintain our connection with the Evangelical Church of England, and promote the true end of a Christian Church. I trespass upon your Grace from a sense of the urgency of the subject, and from a *knowledge* that the Bishop and his party are in reality reluctant to our obtaining a constitution, until such a number of Tractarian Clergy shall be introduced as may Romanize the Church and form a majority of the assembly.
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> I beg your Grace to excuse the haste in which the pressure of parochial duties compels me to write.
>
> I have the honor to remain, your Grace's most faithful servant,
>
> HENRY PHIBBS FRY.

The following are a part of the Bishop's observations:

> And now, dear Christian friends and brethren, suffer me, before we part, to address to you a few words of earnest and affectionate counsel, and even of remonstrance. I speak as *your* chief pastor, not as that of the clergy only.
>
> I give you all credit for honesty of purpose and uprightness of intention. I believe you to be sincere in your fears that Romanizing tendencies do exist in this our Tasmanian Church, though I may, and I must, differ with you as to the fact; or else, cast aside all my reading, and all knowledge of the writings of our Reformers, and of our most approved expositors of GOD's holy word. Had I not been thus assured of your purity of thought, in all these unhappy matters, I could not have met you here to-day.
>
> But whither do these struggles tend? It may be—nay, it ought to be, a serious consideration with us all, how far the notoriously divided condition of the Church of England in this Colony can ultimately conduce to her permanent well-being. If active energies are wasted in internal discord, which should be spent in making head against the untiring foes of GOD and man,—if intellectual powers are frittered away in polemical arguments, in public speeches, and in unprofitable discussions, which were far better exercised in pondering on the means, how, with GOD's blessing, souls, perishing for lack of knowledge, may be brought to love and serve the SAVIOUR—then the truth cannot be disguised: we are not doing our all to promote that entire oneness with the FATHER, and with each other, for which our suffering LORD so earnestly and so touchingly vouchsafed to pray;—we are not fulfilling our appointed mission, nor calling down GOD's abiding blessing on our work.
>
> Whilst, by variance and discord, we are daily scattering our own strength, and even scandalizing those around us,—experience itself presents the startling truth, that we do but pave the way to send the Church's children, in very weariness of this incessant strife, to the promised peace and unity of Rome, or to the unbridled liberty of any and every form of dissent. Once unsettle the human mind,—and you leave it to be "tossed to and fro, and carried about with every wind of doctrine."
>
> There is a noble vocation before the laity of this, and of every other diocese of the Reformed Church of England. Do not let me even seem to speak harshly, if I express my conviction, that this vocation will not be found to exist in striving to see where their Bishop haply may be in error, in this or that point,—but how they may best co-operate with him for the Church's general weal.
>
> When the events of the last few months are fully and freely canvassed, as they will be, by earnest and well-read members of the Church at home; when it is seen by them, that the rule by which the Bishop desires to be guided, is "Holy Scripture, interpreted by the Catholic Church," and that the principle for which he contends, is, after all, the assertion of the simple fact, that there must be some authority within the Church, by which a check is placed upon unlicensed private interpretation or repudiation of Catholic verities,—they will marvel at the strange misapprehensions that have so long existed. But will they stop there? When they see that there are both lay and clerical members of the Church, who have been active in diffusing these misapprehensions,—there will surely be grave questionings, how far the remodelling of our existing constitution may be safely entrusted to such hands; or, whether the clergy, who have taken so decided a part against their Bishop, require to be still further removed from such restrictions, as his authority, either theoretically or practically, imposes on them.
>
> How can they fail to ask, is it well for a clergyman of the Church of England, who has sought and obtained admission into her ministry, under her existing constitution, boldly to declare to the venerable Primate, that, unless this constitution be altered,—so altered, as to introduce a new element into its composition,—that one alternative must be a public protest, and the establishment of a Church, "in opposition to the Bishop and his party?"
>
> The establishment of a Church! I thought we belonged to CHRIST's Holy Catholic Church; established by Him who purchased it with His agony and blood. And can an individual clergyman, or any number of individuals, establish a *Church*, of their own personal authority? and that, too, in avowed opposition to the very principles which they have voluntarily covenanted to regard? Alas! my brethren, it is easy to establish a sect—easy to create a party—the name of such is legion; and one more would be but a drop of water in yonder river; but to establish a *Church* is beyond man's wit now.
>
> And they will ask, too, is it well, that an ordained servant of the sanctuary should, on no better grounds than his own mere opinion, deliberately denounce his Bishop as an arbitrary and illegal persecutor,—a subverter of religious liberty,—a violator of charity and good feeling; and, above all, that he should charge him with being such a double traitor (as, whilst it is admitted that "he is not himself desirous of embracing Romanism)," secretly to plot the downfall of that portion of the Church of CHRIST which is committed to his guardianship, by desiring to withhold that partial remodelling of her polity, for which circumstances seem to call, "until such a number of Tractarian clergymen shall be introduced as may Romanize the Church, and prove a majority of the assembly."
>
> Let us, after this, hear no more of the helpless condition of the clergy of this diocese,—no more of their slavish dependence on the Bishop's will—of the insecurity of their position, if they have the courage to contravene it. Why, the very safe utterance of these, and such like charges, all unproved, and unsupported by one jot of sound evidence, as they are, is, of itself, a testimony that their tenure of office is not so *very* insecure, and that their spiritual ruler, to whom they have voluntarily sworn obedience, "in all things lawful and honest," is not so over rigid in tasking or exacting it. The very immunity from official censure with which these wild declarations have been treated, may be taken as a proof, that the Bishop of this diocese is not disposed to lord it over GOD's heritage, nor tempted to use the autocratic power ascribed to him, to hurt, instead of help. It will satisfy all thinking people, that he is deliberately resolved to stretch forbearance to its utmost limits, in the earnest hope, that, in GOD's good time, his daily prayer may at last be granted,—that those who have thus been led away, as he believes, to forget, for a season, their duty to their Church and to themselves, may be so brought to reconsider their course, as to exert the talents and influence which they possess, not to confusion, but to peace,—not to unsettling men's minds, but to build them up in the Redeemer's fear and love,—not to exhibit to the gainsayers the sad spectacle of the Church of England, even as "a house divided against itself;" but as one, whose every member will say unto his fellow,—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

THE CHURCH AT HOME.

New York.—The corner-stone of the new edifice of Zion church, at the corner of Madison Avenue and Thirty-eighth street, is to be laid by the Rt. Rev. the Provisional Bishop of the Diocese, on Saturday of this week, at 5 o'clock P.M. The site of the new church is considered one of the best in the city, and we trust the building will be a valuable addition to the ecclesiastical beauty of the Nation's Metropolis.

Between the 18th and 23d of July, inclusive, the Rt. Rev. the Provisional Bishop held confirmations in nine places, giving the sacred rite to 86 persons.

The corner-stone of the new edifice of Christ church, in Eighteenth-street, was laid by the Rev. CHARLES HALSEY, rector of the parish, on Saturday the 30th ult. About 5 o'clock P.M. the rector in full canonicals proceeded to the spot accompanied by the wardens and vestry, reciting the 122d Psalm. After the usual prayers and the depositing of the box, the rector said,—"In this metallic case, now placed under the foundation-stone of this edifice, are deposited a copy of the Word of GOD and of the Book of Common Prayer; also an historical sketch of the parish, written on parchment; a copy of the Constitution and Canons of this Diocese, of the proceedings of the last Convention; and also copies of the four Church papers of this week." He then struck the stone three times with a hammer, saying,—"In the name of the FATHER, and of the SON, and of the HOLY GHOST,—Amen,—I lay the corner-stone of an edifice to be here erected by the name of Christ church, and to be devoted to the service of Almighty GOD, agreeably to the principles of the Protestant Episcopal Church in the United States of America, in its doctrines, ministry, liturgy, rites and usages."

The ceremony was followed by an address from the Rev. gentleman officiating, giving some interesting particulars in the history of the parish. The new edifice will be the fourth built in the parish of Christ church, which was the second organized in the city. The first edifice was erected in Ann street, between Nassau and William streets, in 1793, the Rev. JOSEPH GILMORE being then the rector. In 1804, the Rev. THOMAS LYELL became rector of the parish, and continued such till his death, which was upwards of 43 years. He was succeeded by the present rector. In 1823, the second edifice was built in Anthony street, and consecrated by Bishop HOBART; was burnt down in 1847; the third one built in 1848, and consecrated by Bishop DE LANCEY. At the time the second edifice was built, Anthony street was upon the upper border of the city, and many would remember the anxious discussion then had, whether the remoteness of the place up town would not prove a disadvantage to the parish. Now, in the Providence of GOD, to enable the parish to support itself, they were obliged to follow the growth of the city. We give the conclusion of the address in the speaker's own words: "May GOD prosper the work, and grant the humble prayers which have been offered for the success of an undertaking based upon His Holy Word. In obedience to that Word we hope to erect an edifice to His service, in which that Word shall ever be truly and properly read, and from its holy doctrines here to be inculcated, many souls drawn into the way of everlasting life. Moreover, we hope that according to the solemn and impressive services of that truly beloved book—the Book of Common Prayer—which, with the Word of GOD, we here consecrate, and hope may remain sacred under this corner-stone, the sacraments and services of Holy Church may be administered in obedience to the command of our risen LORD, so that all the worshippers within its holy precints may thereby receive a fortaste of that nobler service of the upper sanctuary which shall exist eternally in the Heavens."

Maine.—Between the 8th and 12th of July inclusive, the Rt. Rev. the Bishop of the Diocese held confirmation in four places, and gave the rite to 14 persons. On Monday the 11th, he laid the corner-stone of St. Peter's church, Rockland, and delivered an address, the Rev. Messrs. SLATTERY and TUTTLE assisting in the solemnities.

New Hampshire.—The *Journal* of the Fifty-third Convention of the Diocese, which was held in Trinity church, Claremont, on Wednesday, May 25th, has made its appearance. From the abstract of the parochial reports it appears that there are 12 parishes and 11 clergymen in the Diocese; number baptized during the past year, 76; confirmed, 46, present communicants, 577; S. S. Teachers, 36; Scholars, 278. From the Bishop's address it appears further, that he has consecrated one church, and ordained two persons to the Deaconate, for his own Diocese, and now has four candidates for Holy Orders. In the Diocese of New York, acting by request of the Standing Committee, he has ordained five Priests and nine Deacons, consecrated four churches, confirmed 262 persons, and delivered 37 sermons and addresses. Also, at the request of Bishop DE LANCEY, who was then in Europe, he held an ordination at Geneva, when five were advanced to the Priesthood, and four to the Deaconate.

Near the close of his address, the Rt. Rev. Prelate refers to the seven clergymen, who, out of more than 1,700 have been deposed or degraded in the course of the year, and winds up with the following just and seasonable remarks:

> It is to be considered, also, that Deposition or Degradation is an act of discipline, which cannot be "done in a corner." No sooner is the sentence pronounced, than measures are taken to make it known to every Bishop in the land. The Canons of the Church require this. The fact is immediately spread every where by the weekly journals of the Church, and rests not until it has been reported, as

> you have heard to-day, by the Bishops of the several Dioceses. The object of this publicity is to preserve the Church from being imposed upon by men who have proved themselves unworthy of confidence. It is to brand the wolf. Thus you hear of every case that occurs.
>
> There is one very striking and admirable feature in our Church system—which is this: that so soon as a man seriously doubts any of the great principles of truth or duty, received and held and wrought into the forms of devotion by the Church, if he is a man of any conscience he must instantly stop. He cannot as an honest man conduct the worship of a Congregation in the use of our Liturgy. What then? He tells his Congregation that his views are changed. But has he changed theirs? No—while his mind has been swaying towards error, they have thought only of the truth of CHRIST, as it is wrought into the Liturgy. Hence, when men renounce the Church they carry not their flocks with them. There has not been a single instance of it in our Church, first or last. How different might the event have been if the minister in whose mind such an alienation was going on, had not been confined to the true, sound, and wholesome forms of the Church! In those modes of public worship in which the minister has the whole in his own hands, and composes not only the sermon but the prayers, how easy it is for him to catch his people with guile, and to lead them off into strange pastures before they know it! Many a Congregation accustomed to extemporaneous worship has thus passed, by insensible gradations, into downright Unitarianism. What a blessing then is our Book of Common Prayer! and how thankful should we be that the Church, by the grace of GOD and in the wisdom of her most holy and learned men, has placed in the hands of her LORD's disciples this safeguard against the blighting influence of various "winds of doctrine."

Connecticut.—The *Calendar* states that private letters have been received in Hartford containing the agreeable information that a Delegation from the Society for the Propagation of the Gospel, among whom are named the Rev. ERNEST HAWKINS and the Rev. Mr. CASWALL, will soon arrive in this country, to attend the Triennial Meeting of the Board of Missions and the General Convention.

The Rt. Rev. the Assistant Bishop of the Diocese, feeling that his episcopal duties have an higher claim, and require all his time, had sent in his resignation of the Presidency of Trinity College; and at the Annual Meeting of the Trustees, on the 27th, the resignation was accepted. It is said, and we can well believe, that they did so with great reluctance. They have elected the Rev. Professor GOODWIN, of Bowdoin, to the Presidency, and requested Bishop WILLIAMS to act as Vice-Chancellor of the College, during the life-time of the Chancellor. It is understood that he will continue his lectures to the theological students and to the undergraduates.

The Annual Commencement of Trinity College took place last week. On Wednesday, the House of Convocation was addressed by W. E. CURTIS, Esq., of New York, and in the evening the Phi Beta Kappa Society had an address from the Rev. EDWIN HARWOOD, also of New York. Both addresses are spoken of in high terms by those who have a right to know what is good. The exercises of Commencement proper took place on Thursday. The Bachelor's degree was conferred in course on 17 young men. The degree of M. A. in course was conferred on 20; honorary on 6; and on 5 *ad eundem*, among whom was the Rev. J. M. NEALE, Warden of Suckville College, England. The degree of LL. D. was also conferred on the Rev. T. W. COIT, D. D., and of D. D. on the Rev. Messrs. R. A. HALLAM, J. L. CLARK, and GURDON COIT. It is said that "the best of feeling prevailed, and the performances were conducted in the most appropriate and dignified manner; showers of bouquets rewarded the gallant speakers, all of whom acquitted themselves with honor to themselves and the institution." It is gratifying to hear such good things of Trinity College; but we must needs hope that hereafter the "showers of bouquets" will be omitted, such showers being, to the best of our judgment, neither "appropriate" nor "dignified." They are the proper inheritance of play-actors and opera-singers, and may be very good things in their place; but we have no wish to see them made any part of academical honors. It is bad enough for New York to play with such gewgaws on such occasions; but New York, we fear, is a spoiled child, and so must be indulged.

Western New York.—The Commencement exercises of Hobart Free College, Geneva, took place on Wednesday and Thursday, the 20th and 21st ult., beginning, on the afternoon of Wednesday, with the reading of two prize essays, one, for a gold medal, by Mr. H. G. WOOD, the other, for a silver medal, by Mr. W. H. WILKINSON, both of the graduating class. These two prizes were founded by HORACE WHITE, Esq., of Syracuse. This was followed by an address before the House of Convocation from Mr. CALVIN HUSON, of Rochester; and in the evening the Hermean Society had an address from the Rev. Dr. VAN INGEN. On Thursday, the Bachelor's degree was conferred in course on ten, and the Masters's on four; also, the degree of LL. D. on Professor JACKSON, of Union College, and Professor HOPKINS of the Naval School at Annapolis, Md., and that of D. C. L. on R. H. DANA, Jr., Esq., Boston. The Bishop was kept from attending by illness. The following remarks and statements, by the Rev. Mr. HOPKINS of the *Church Journal*, are both interesting and just:

> It is a source of unmingled satisfaction and gratitude, that this sound and excellent College, which has been kept up for many years under such heavy discouragements, and at so many sacrifices on the part of its friends, is now in a position, the permanence of which is now no longer doubtful. Its veteran President, the Rev. Dr. HALE, has identified himself with the Institution in a manner which will not be forgotten so long as it shall last. The Rev. Professor WILSON is steadily growing into a position in which his industry, ability and learning will give him the influence they deserve. His labors, owing to the absence of Dr. HALE in Europe, and other causes, having during the last year been peculiarly arduous. There is no theological department connected with the College, although Dr. WILSON has, from time to time, had a number of students privately reading divinity with him, as a Presbyter authorized by the Bishop for the purpose. Professor METCALF is an able and thorough instructor in his department, and Professor TOWLER brings to *his* branches the result of a thorough training both in Germany and at Cambridge University in England. The tutors, Messrs. BACKUS and WHEELER, complete the corps of instructors, and render a thorough education attainable in every department.
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> The pecuniary position of the College is now, happily, so promising as to give the best hopes for the future growth and development of the plan so well begun. The real estate, the books, apparatus, &c., amount in value to about $80,000, and the funded capital from which it derives its current income, is about as much more. Of this, £50,000 are from Trinity Church, New York, $15,000 from the Society for the Promotion of Religion and Learning, New York, and $15,000 were raised in the Diocese of Western New York. Of individual benefactors, a New Yorker stands at the head, Mr. JOHN H. SWIFT having given $5,000 to found a fellowship—the only genuine fellowship, I believe, in this country. Mr. HORACE WHITE, of Syracuse, besides the gold and silver medals already mentioned, proposes to establish another prize, of $50 per annum, to be awarded in some manner yet to be agreed on by the authorities of the College. In the Library is a fine copy of the Library of the Fathers, presented by Dr. PUSEY; and among the apparatus is a microscope of great power and value, presented by Bishop DE LANCEY. An institution like this, now that it is sure of being permanent, must surely, in time, receive largely of the liberality of the Church.

Maryland.—The Faculty of St. James' College have issued a Circular to the parents and guardians of the students, informing them that, owing to the sudden re-appearance of a malignant and fatal disease at Williamsport, a town on the Potomac, four miles from the College, the annual Commencement with its attendant exercises, the meeting of the Alumni, and the address before the Literary Societies by the Rev. Dr. KIP of Albany, are *postponed* till near the close of October; due notice to be given of the precise day, as soon as it shall have been fixed. The disease, it seems, made its first appearance some weeks ago, and, after a considerable abatement, lately broke out afresh, causing something of a panic in the neighborhood. After stating which facts, the Circular continues thus:

> The anxiety of parents would now be renewed and increased. They could not know our reasons for regarding (as we did) the risk of their sons here as *very* small; and it was hardly to be asked of them longer to trust in such a matter any discretion but their own. Diminished classes and restless and anxious feelings would have marked the remaining fortnight of the session. Besides, however small the risk of danger to the Students, the authorities of the College were unwilling any longer to be held responsible for such a charge under such circumstances. Events *might* prove the risk to have been underrated; or the ordinary diseases of the season—aggravated by imprudences which no control could prevent, might in one or more cases prove dangerous. And, but little time would be lost by adjourning, as the work of the session was now nearly done.—For all these reasons it was decided (on the 14th inst.) to terminate the session and dismiss the Students without needless delay, as the course certainly the most acceptable to the parents, probably the most prudent for the College, and *possibly* the safest for the students. All the families connected with the College, however, propose remaining here during the Summer, and do so without any apprehensions for themselves.

The *Register* of this excellent Institution for 1852–3 shows a large and very able corps of teachers; the Right Rev. the Bishop of the Diocese being President of the Board of Trustees, and Visitor of the College. It also shows a goodly attendance of students, there being 72 in the four College classes, and 74 in the three Preparatory classes. The Institution has five Professors, three Lecturers, five Tutors, and four Instructors.

The following rules set forth the religious spirit of the College:

> On Sundays all attend the *Morning Prayer* of the church at 9 o'clock. An hour or more is then given to the preparation of lessons from the Holy Scriptures, or Book of Common Prayer. At eleven the Liturgy is resumed in the Chapel, in the *Litany, and Ante-Communion Service and Sermon*. After dinner, the students have an hour or two for such recreation as becomes the day, and then recite their sacred lessons. At half-past five in winter, and at six in summer, they go to chapel for the *Evening Prayer* of the Church. The remainder of the evening is spent in reading and conversation; and in summer, in quiet recreation out of doors.
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> The HOLY COMMUNION is celebrated on the Festivals for which there is a Preface, and on the second Sunday in each month, on each Sunday in Advent and Lent, on Epiphany and on the first and last Sundays of each session.
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> The HOLY-DAYS are observed as required by the Prayer Book, and care is taken to set forth the right use of such days, as distinguished from the abuses of superstition. The sacred exercises on these occasions, save on the highest festivals of the Church, are so arranged as not to interrupt the ordinary duties of the Institution.
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> Such a marking of the times and seasons of the ecclesiastical year, is one of the methods of the Church's teaching. Were it not required for adults—as without doubt it is—it is admirably adapted to the young, by keeping the objects of faith before their minds in a natural way, and without repressing the proper cheerfulness of their years. If, when properly employed and not suffered to degenerate into formality, it does not beget in them habits of reverence for sacred things, no reliance is to be placed on means.

THE CHURCH ABROAD.

England.—The Bishop of ROCHESTER made a visitation of his Cathedral on Tuesday the 12th, for the purpose of instituting an inquiry into the state of the endowments, the emoluments of the Canons, Minor Canons, Lay Clerks, and others. Such a visitation is quite different from what is generally known as a visitation of the Diocese; the proceeding being strictly of a judicial character, and with the view of prosecuting a full and impartial inquiry into the state of the Cathedral, and to hear and redress any well-grounded complaints, from whatever quarter, touching the management of the capitular estates, and the treatment of those who have any Cathedral duties to perform. There having been no such visitation at Rochester for 40 years, much interest was felt; the more, in consequence of certain ugly difficulties that had lately risen at that place. The Right Hon. STEPHEN LUSHINGTON, Chancellor of the Diocese, was in attendance, as were all the members of the Chapter, except one. The following abstract of the proceedings will indicate some of the things that are needful and likely to be done in the English Church:

> Upon the Bishop inquiring whether any presentments were to be made, the Rev. Mr. SHEPHERD handed in a document, complaining of the injustice which the minor canons suffered in consequence of the unequal manner in which the cathedral revenues were distributed, and which was a clear violation of the statutes by which the Dean and Chapter ought to be bound. The Rev. ROBERT WHISTON also made a presentment, setting forth in succinct terms the grievances of which he complained when engaged in the controversy with the Dean and Chapter, and embodying many of the statements contained in his celebrated pamphlet, entitled *Cathedral Trusts and their Fulfilment*, for which he was dismissed by the Dean and Chapter from the mastership of the grammar-school, but afterwards restored under circumstances with which the public are familiar. He complained that, notwithstanding the unmistakeable manner in which public opinion had been expressed in reference to the late long-protracted and painful struggle, the Dean and Chapter continued to set that public opinion at defiance, and to deprive the other officers of the cathedral, lay and clerical, of their fair and equitable share of the revenues, appropriating to themselves far more than was their due. Mr. WHISTON having made a general statement, requested the permission of the Bishop to be heard upon it. The Bishop, having consulted with Dr. LUSHINGTON, informed Mr. WHISTON that he could not hear him upon that occasion, but might, perhaps, do so at a future time. For the present, it would be sufficient if the reverend gentleman would hand in his presentment in writing, in order that it might receive due consideration at his lordship's hands. This course Mr. WHISTON immediately adopted. Presentments were also by the lay-clerks. All were condemnatory of the cupidity of the Dean and Chapter, and of the inefficient manner in which they discharged their duty, holding, as they did, benefices in various parts of the country, which prevented them from paying proper attention to the cathedral. It was stated that the average payment for every sermon preached by a canon residentiary was just upon £100, while the minor canons, who did daily duty, were rewarded with less than £150 a-year, the lay-clerks at the same time receiving amounts which hardly enabled them to subsist.
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> The Bishop having received the presentments, and heard a variety of statements, said he would appoint a future day for their consideration; and after the transaction of some further business, the proceedings terminated.

ON ST. PETER'S DAY, the Rev. Mr. BENNETT, vicar of Frome, presented an offering of £130 to the churchwardens of the parish, to pay off certain debts incurred by them. All Church-rates, as well as pew-rents, are now, by advice and consent of the vicar, abolished. The weekly offertory is restored, in accordance with the ancient usage of the Church, and the proceeds devoted to the maintenance of worship, the relieving and visiting the sick and needy, and educating the poor children of the parish. It may as well be mentioned that the vicar entertained at dinner, on the same day, nearly one hundred poor communicants, and distributed five hundred buns to the Church school-children. It is now the Vicar's custom, upon every saint's day, to invite some of the poor communicants to a dinner, provided entirely at his sole charge; so that whilst administering to their spiritual wants he does not neglect their bodily comforts.

THE FOUNDATION-STONES of three new churches were recently laid, all in one parish, near Snaith. The three churches, along with a school and parsonage for each, are to be built at the sole expense of the Right Hon. Viscount DOWNE.

SINCE THE 29TH OF APRIL, ninety-three persons have abjured the errors of Popery at St. Paul's, Bermondsey.

THE BISHOP OF LICHFIELD began his triennial visitation on Tuesday the 12th. In his charge to the clergy, he remarked that, owing to many objections having been started, the proposal for a Theological College, similar to those established in other parts of England, had been postponed. He trusted that ere long the College would be established on sound principles, as it was impossible to overestimate the advantage of a learned parochial clergy, to the maintenance of truth, and the putting down of specious errors. He congratulated the clergy on the general state of the Diocese. Since he came to the See, which was in 1843, he had consecrated 77 churches, in addition to which many had been enlarged and improved; 30 districts had been formed under Sir ROBERT PEEL'S Act, most of which had been constituted distinct and separate parishes. Schools had greatly increased in number and improved in usefulness. Much depended upon the character of the teachers, and therefore it was a matter of special thankfulness that the diocese possessed an institution for the training of mistresses at Derby, the success of which had exceeded his most sanguine expectations. He was happy to say that the laity generally were evincing a deep interest in Church matters, and he trusted that it would lead to the reform of abuses which had crept in with time, and restore the Church of England to its original purity. The remainder of the charge had reference to matters of local interest, doctrinal subjects being carefully avoided.

THE ARRANGEMENTS, it is said, have been completed for establishing two new bishoprics in Southern Africa, at Natal and Graham's Town. It is also said that the Colonial Bishoprics Committee intend to proceed forthwith to establish five other sees in the British colonies and dependencies. The first is that of Christ church, New Zealand, which has for some time been in abeyance. The second is Mauritius, now under the jurisdiction of the Bishop of COLOMBO. The third is Borneo, of which the Rev. R. T. M'DOUGALL is to be the first Bishop. The fourth is in East Canada, the seat of which is to be at Kingston. The fifth is in Western Australia, the seat to be at Perth. Toward the erection of four of these latter sees, the Committee have promise of £19,000, from the Propagation, Christian Knowledge, and Christian Faith Societies. That of Mauritius, it is thought, will be endowed from other sources. The Rev. PHILIP GELL, formerly warden of Christ's College, Van Diemen's Land, is named for the first Bishop of Christ church, New Zealand.

MUCH EXCITEMENT had been caused in the Diocese of Durham, which is presided over by the Rt. Rev. Dr. MALTBY, who is distinguished for his skill in making money, and his liberality in giving it to help the sects make war on the Church. The Rev. J. H. BLUNT, deacon, and curate of Tynemouth church, applied for admittance to the Priesthood at the Bishop's late ordination, and his necessary papers were lodged for the purpose. In England, a paper called a *Si quis* has to be publicly read in the church some weeks before the ordination of any priest or deacon, to give the laity a chance of making objections. In this case, just before the day appointed for the ordination, a memorial was presented to the Bishop from some members of the parish, stating that Mr. BLUNT, their curate, was in the habit of preaching the doctrine of the Mass, had exaggerated the authority of the Church, had insisted on the evils resulting from the exercise of private judgment, &c. The spirit of their proceeding may be gathered from the following paragraph:

> Mr. BLUNT stated that he had no knowledge of Romish doctrines or ceremonies (which is singular for a student in theology), and that he had never been at a Romish meeting-house, as he designated it, except last week, when he was at one at Newcastle, but for what purpose he did not mention, nor can we surmise, unless it was to obtain patterns of crosses to introduce into the church, which he has already done upon a quantity of collecting-boxes which he has caused to be made, although the church was already sufficiently provided with boxes for that purpose, and which crosses he has also introduced upon certain carved boards, which he has fixed to the church doors, containing on paper, printed in different colored letters, the Psalms and *Canticles* (*sic*) to be sung during the respective services.

The circumstances of the case, as given in the *Guardian* from a gentleman well acquainted with them, are as follows: Out of a population of 30,000, the memorial was signed by only five, none of them holding the office either of churchwarden or overseer. Mr. BLUNT replied to it at length, denying that he had taught Transubstantiation, or any other Romish doctrine; or that more than an inconsiderable proportion of his sermons had been on doctrinal subjects; and stating that the opposition had arisen entirely from party-spirit, and was connected with a series of persecutions which for many years has been directed against the worthy vicar of the parish. He also denied the charge respecting the cross, and all bowings and genuflexions, except one, on leaving the altar; respecting which he declared his readiness to comply with the Bishop's wishes. The Bishop, after an examination of the sermons to which objection had been made, and some others which had been laid before him by Mr. BLUNT, acquitted him of the charge of preaching the doctrine of Transubstantiation, and of all "intentional violation of the doctrine of the Church." He declined, however, to admit Mr. BLUNT as a candidate for Priest's orders for the space of six months, alleging that his language was "mystical and confused," and that he had not taken sufficient care to steer clear of religious parties in the parish. Both the vicar of the parish and Mr. BLUNT felt compelled to remonstrate against this decision. The vicar, who is a clergyman of nearly thirty years' standing, and of the highst character, certified that he had found Mr. BLUNT an active, zealous, and energetic assistant, and that in his conscience he believed him to be duly qualified, by his life and doctrine, for admission to the priesthood. Other persons of influence, holding office in the parish, wrote to the Bishop in similar terms; and Mr. BLUNT indignantly denied the Bishop's charge of having made himself a "partizan." The Bishop refused to alter his decision, although Mr. BLUNT again asserted that the charges of Romish practices were false, and a somewhat unpleasant correspondence ensued, the issue of which was, that the Bishop extended the period of his probation from six to twelve months. Mr. BLUNT is a Licentiate in Theology, of University College, Durham, and during his academical course, gained the Barry Prize of £30, for an essay on the divine nature of our LORD.

AT THE LAST MEETING of the Cambridge Architectural Society, a report was read from the Committee appointed to inspect Barnwell Priory church. After describing the neglected and desecrated condition of this interesting building, the report stated that the cost of effectually repairing it had been estimated at £700. It was recommended that an appeal should be made to members of the University for funds to assist the parishioners in restoring their ancient house of prayer to the uses for which it was originally intended, and at the same time providing the additional church accommodation of which this densely populated district stands so greatly in need. The report was adopted, and has since been acted upon.

Scotland.—The English papers are congratulating, and apparently with good reason, the Church in Scotland, on the happy course things are taking in the United Diocese of St. Andrew's, Dunkeld, and Dunblane, under the prudent and judicious administration of Bishop WORDSWORTH. The Bishop seems to be carrying everything before him; and it may be confidently predicted that, if he hold out as he has begun, his wisdom and temper will prove irresistible.

The annual meeting of the Diocesan Synod was held at Trinity College, Glenalmond, on Wednesday, July 6th. All the instituted clergy of the Diocese, but one, and all the non-instituted, but three, were present; who had severally informed the Bishop of the causes of their absence. The main business of the Synod had reference to the Cathedral of St. Ninian's, at Perth; for the government of which a body of statutes had been previously drawn up, and a copy of them sent to each of the clergy. After religious services and the adjustment of a few preliminaries, the Bishop remarked that he would not detain them with many observations, the subject having been sufficiently discussed at the last meeting. It was necessary, however, to show them that he had done the best he could to redeem the pledge he had given; which was, that he would reconsider the whole matter, and weigh, impartially, all that had been said on either side. This he had now done; and he begged to submit the Draft of Statutes, with no little confidence that they would find them such as they could safely approve. He said this, not as wishing to arrogate to himself any credit, but that praise might be given where it was justly due. He should have made no progress whatever in the difficult task, but for the spirit,—the forbearing, considerate, and truly charitable spirit,—in which he had been met by the clergy, and other friends of St. Ninian's, and especially by Mr. BOYLE; and he hoped this would be borne in mind by those, if there were any, who should not find the scheme in all respects such as they might wish. He was sure they would all agree, that it would be very unreasonable, in a matter of so much difficulty, to require that all the concession and forbearance should be on one side.

The Bishop then took up in order the four main objections urged against the scheme at the Special Synod. This part of his address we give just as reported; remarking, merely, that the tone of it is such as, it seems to us, may well be taken as a model in Church councils.

> 1st—*The point of illegality*. This objection, perhaps, was rather hinted at than pressed. In regard to the scheme itself, without reference to its details—in other words, to the abstract power of a Bishop to set on foot a Cathedral, in the circumstances of our Church, the objection, I still think, cannot stand for a moment. It is sufficient to say that what once existed in our Church, and what she never, of herself, repudiated or condemned, it cannot be against her authority to restore. No Episcopal or General Synod can be required to do again, what, in former times, since the Reformation, all the Bishops and Clergy of the Church fully recognized, and what no Episcopal or General Synod ever purposely or spontaneously undid. Our Church no more acquiesced in the destruction of her Cathedrals and Cathedral system, than she acquiesced in the confiscation of all her property.
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> But, in reference to the details of the scheme, as they before stood, I could not but feel that on one or two points they appeared to lie open to objection on the score of repugnance, if not to the letter, yet to the spirit of the Canons of the Church as they at present stand. For instance, I felt this, especially, with reference to the title of the Dean; and whether I had felt it myself or no, I knew it was felt very strongly by others—and by some whose opinions we are especially bound to regard—that it was an invasion of the title and position of the Diocesan Dean to call the Chief of the Cathedral by the same name. But there was a stronger objection still, as it appeared to me, to the assumption of this title, in the present case. We are now taking the first step towards the restoration of Cathedrals in this Church. And the first question that arises is—shall we engraft them as a legitimate development of our present Ecclesiastical system; or shall we introduce them as a distinct element, as something superadded and outstanding to it. The former appears to me to be far the better, wiser, and more dutiful course; and the consequence of adopting it is this, that, instead of introducing an *imperium in imperio*, which would be singularly out of place in a small communion like ours, we are simply seeking to follow up and perfect the existing platform of the Church, after the model which the Canon points out. We do not, indeed, think it right to attempt to interfere with existing appointments; but we desire, eventually, to maintain the unity and singleness of Diocesan Episcopacy, not according to the medieval plan of checks and counterpoises of government, (which arose, in part, out of the aggrandizing spirit of the Church of Rome,) but according to the primitive and purer form. It does not seem consistent with this unity that the Bishop should have one Vice-President of his larger occasional Council—viz: the Diocesan Synod, and another of his smaller and standing Council—viz: his Cathedral Chapter; but that the two offices should eventually be united in one and the same person, as Dean, or Arch-Presbyter, of the Chapter and of the Diocese;—an arrangement which is so far from contravening either the letter or the spirit of our present Canon for the appointment of a Diocesan Dean, that it is, I imagine, the fulfilment of it. It may be said indeed that the functions of our Diocesan Dean are really those of an Archdeacon, rather than of a Dean. But, if so, this only corroborates the argument I have used; for how came the name of Dean to be chosen by the Church, and not that of Archdeacon, if it was intended that the office should be Arch-diaconal, and not eventually—that is, so soon as circumstances would permit—Decanal?
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> On the title of Provost, which I propose to be in use for the present, I may refer to the authority of Mr. JEBB, in his "Plea for Cathedrals," p. 3 seq.:—"It is quite certain that, both in the East and West, from the very earliest times, the Cathedral of every Diocese, the Church where the Bishop had his cathedra or seat, had attached to it a body of Clergy and Ecclesiastics, sometimes incorporated, and sometimes not, who were set apart for the constant performance of the daily offices of their Church; besides other less stated duties. These were universally celebrated in the Cathedrals with a greater frequency of Clergy, and greater majesty of worship, than in the inferior Churches.
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> "And this body of Ecclesiastics, though subject to the Bishop like all the other Clergy, were always under the more immediate control of a Priest who looked after the ordinary discipline, and took the chief part in the Divine offices, in the absence of the Bishop, and ranked next after him when present. He was styled by various names—generally in the East by that of Protopapas (or Arch-Priest); in the West, he was more anciently styled Arch-Priest, or Provost (Præpositus), and afterwards Dean."
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> And I may add that, in a valuable private communication with which I have been favored from the same gentleman, who is certainly one of the best living authorities upon the subject, he expresses his regret that that title was not chosen for the chief of the Clergy of St. Ninian's in the first instance.
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> Another objection, on the score of questionable legality in the details, might be brought, I felt, against the old Constitution, because it prescribed the exclusive use of the Scotch Communion office as matter of statute *in perpetuum*, instead of leaving it to the discretion of the governing body, and Ordinary of the Church from time to time; and especially against the stipulation proposed on the part of the two chief benefactors of the Cathedral, that their endowments should be made dependent upon a Statute to that effect; which might seem to clash with the answer of the Episcopal College given at Dundee in 1849, respecting the practical interpretation of Canon XXI. In communicating upon this twofold objection,—first, with Mr. BOYLE, and afterwards with the Clergy of St. Ninian's, my representations were met in both instances in a way which deserves my most cordial thanks, and which, I am sure, the Synod will appreciate when I inform them, that not only has the stipulation referred to been entirely and unreservedly withdrawn; but the Draft of Statutes (which, you will observe, contains no mention of the Eucharistic office), if accepted by the Synod, will not be objected to either by the Clergy or Lay-benefactors of St. Ninian's on that account. At the same time, it is right that I should state to you, as I have already stated to them, that it is not my intention, as Ordinary, to interfere in any way with the existing use in this respect; but that I shall leave the managing body of the Cathedral, as of all other Churches in the Diocese, to arrange the matter for themselves, according as they shall determine to be most conducive to the edification of the people committed to their care, and most expedient for the interests of the Church at large.
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> These two, I think, are the only points, in detail, which required to be attended to, in order to obviate any charge that could be fairly raised against the scheme of St. Ninian's, as involving disregard either to the express letter of the Church's law, or to any other less positive indications of her mind or will.
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> The second objection brought forward at our last Synod was, that the Cathedral was *inexpedient*. Granting even that it were so, in the first instance, I am sure we must also grant, that now it has reached its present stage, to attempt to do away with it, even if it were possible, would be most inexpedient. So that we must, at least, put the argument thus,—*ex duobus inutilibus utrum inutilius?* and taking even this lowest ground, I think it would be very difficult indeed, to show that, by going back in this matter, we should not inflict a greater injury upon the Church than by going forward. By the former course, we should act most ungratefully towards those who have acted most munificently and charitably towards us; we should alienate and discourage all the most zealous friends of the Church; we should retard the progress of the Church in other ways; we should provoke the Clergy of St. Ninian's to stand upon their bond; and so we should do all that in us lies to render concord and union in the Diocese impossible; whereas by the latter course I sincerely hope and trust that the very reverse of these evils will ensue; we shall indeed still have occasion to use our best discretion in carrying out the scheme; but if we do act wisely, and discreetly, and temperately (which I pray GOD may give us all grace to do), we shall, most assuredly, strengthen the Church's cause; we shall encourage our best friends; we shall give a new impulse to other schemes for the Church's good; and we shall, I cannot doubt, take one of the most effectual steps to secure unanimity and peace among ourselves; without which there can be no great progress made in any good thing, no comfort in our Councils, no energy in our undertakings, no blessing upon our work.
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> The two remaining objections alleged against St. Ninian's had reference to the charge of *ultra-ritualism*, and of *Romanizing tendencies*. To obviate these objections, I will only say that I am offering you the best security which I could, and all, I trust, which it is necessary for me to offer. In these Statutes I have placed the Cathedral Church, as regards all matters of ritual and discipline, under the same Canonical regulations as other Churches; and the Cathedral Clergy, upon precisely the same footing, in most respects, and, where there *is any difference*, upon a footing more strict and responsible, than the other Clergy of the Diocese. More than this I could not do;—but I can further assure you, if this is necessary, that I shall watch over the progress of the Cathedral with the utmost care; not as though I suspected or distrusted that portion of my Clergy more than any other; but as feeling how important it is for the success of the scheme itself, to remove every unnecessary occasion of offense; and that nothing should be seen or done there which a faithful and well-informed Member of the Church would be displeased to see, or a faithful Minister of the Church would be disinclined to do.
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> It will, I am sure, be satisfactory to you to learn that I have transmitted a copy of the Draft of Statutes to each of my Episcopal brethren; with a request that they would favor me with any suggestions that might occur to them for its correction and improvement. They have all acknowledged my Communications in a very kind and obliging manner. From several, I had previously received remarks which have guided me much in the compilation of the Statutes as they now stand; and the general tenor of their replies on the whole is decidedly such as to show that they approve of the course which I have endeavored to take.

At the close of his remarks, the Dean of the Diocese observed, that he thought the Draft of Statutes to be quite perfect, or as nearly so as circumstances would permit, and moved that it be unanimously accepted and approved; and that this vote be subject to the approval of the next General Synod of the Church.

The motion was cordially seconded by the Rev. G. G. MILNE, Synod Clerk. The Rev. C. J. LYONS, senior presbyter of the Diocese, declared his acquiescence and approval. The Rev. N. JOHNSTON was more than pleased with the proposed Constitution, and begged to thank the Bishop for taking a course tending so much to the peace and welfare of the Diocese. He trusted the proposal would be unanimously accepted, and hoped the clergy would now do their utmost to sustain the cause of St. Ninian's, not merely *in* Synod, but *out* of Synod. The Rev. W. FARQUHAR was glad to hear that the Draft of Statutes had been submitted to the other Bishops of the Church, as that course, he thought, would do more than anything else to remove prejudices. From the proceedings of that day he augured nothing but good,—good to the cause of the Church,—good to the clergy,—and, above all, good to CHRIST's poor, who had hitherto been far too much neglected by the Church, in comparison with their richer brethren. After a few other remarks of a similar tenor, from the Rev. Messrs. LENDRUM, BLATCH, and FORBES, the motion was passed unanimously. Thereupon the Bishop proceeded to express his thanks for the gratifying acceptance of his proposals, and for the cordiality and harmony which had marked the proceedings. He trusted that the Cathedral would form a centre of life and unity to the Diocese, more especially with regard to two most important objects, which hitherto had not been sufficiently provided for—he meant education, and the Pastoral care of the poor. He felt—as he was sure all present must feel—the deepest gratitude, first of all to Almighty GOD, by whose gracious assistance the difficulties of this question had been brought so far to a prosperous issue. Next, he would not be doing justice to his feelings if he did not again express his obligation for the manner in which his efforts had been met by the benefactors of the Cathedral. And lastly, he desired to thank the Clergy of St. Ninian's, not only for the conciliatory spirit which they had manifested, but also for the good example they had set, by keeping up, in a manner scarcely to be found elsewhere, the frequent offering of Prayer and celebration of all other offices of Divine Worship, which could not fail to bring down upon their institution the blessing of the Great Head of the Church.

Touching the state of Church Constitutions, the Bishop said that, having applied to each of the clergy for a copy of the Constitution under which his church was held, he had met with a most unsatisfactory state of things. It appeared that, of the nineteen churches in the Diocese, not more than seven or eight possessed any Deed of Constitution whatever, and that of these several were in a form more or less objectionable. He would, therefore, propose, that a Committee should be appointed to examine and report upon the whole matter; to collect information respecting it from other Dioceses, and elsewhere; with a view of arriving, if possible, at some model form of Constitution, which might be generally adopted, at least in its leading principles, &c.

The Bishop then read some extracts from the Rev. Mr. WILKINSON, Inspector of Church Schools, giving satisfactory accounts of the seven schools he had lately visited in the Diocese. Subscriptions were in progress for school-rooms at Forfair, Kirriemuir and Perth, a lady residing at Oxford having contributed £200 towards the latter.

The Bishop next brought up the subject of missions, and dwelt upon the great work which the Church had to do in Scotland. For success in this work, he considered two things to be more particularly requisite; one, more frequent public Prayer at home; the other, some attempt at least to establish a Foreign Mission abroad. "He that watereth, shall be watered also himself." He did not consider that merely to employ the agency of the English Society for the Propagation of the Gospel was sufficient to absolve them from the charge of neglect upon this point, in the eyes of all Christendom, in comparison with the exertions of almost every other religious body. He was quite aware of the difficulties of the question, and of the inexpediency of isolated action on the part of a single Diocese, in a matter of this kind. He concluded by proposing a Committee, to consist of the Bishop, the Provost of St. Ninian's, Messrs. WOOD, G. FORBES and BRUCE, with instructions to consider whether it might not be advisable to memorialize the College of Bishops on the subject.

In reference to the Synodal arrangements for the next year, the Bishop was induced to shift the question which had been of late so much agitated from "Laymen in Synods" to "Laymen at Visitations." It was obvious, he thought, that in this matter the Church had fallen in England into one extreme, and in Scotland into another. In England Synods have been merged and lost in Visitations; in Scotland it was the reverse, Synods for the most part had taken the place of Visitations. The right course seemed to be to endeavor to combine the two. As at present advised—and he should be very glad in the meantime to receive communications upon the subject from any of his Clergy—it was his intention to hold the Annual Synod on one day, and on the next day a Visitation of Clergy and Laity. To the latter he should invite every Layman, in full Communion, who had anything to do with the management of a Church, as Vestryman, or Trustee; and for this purpose he begged that the Clergy would severally favor him with all the necessary names and addresses. He thought that most of the supposed advantages to be derived from the presence of Laymen in Synod, might be secured in this way, with little or no fear of disadvantage; while the proper character of the Synod as a Council of Clergy would be preserved intact. Under the present circumstances of the Diocese, when so much was to be done for Constitutions of Churches, for Education, for Home and Foreign Missions, &c., it might be desirable to hold Annual Visitations, but eventually they would be found perhaps frequent enough, if held triennally. At the Visitation any business which the Clergy had transacted in Synod on the previous day, might be formally communicated to the Laity. At the Synod one of the Clergy would preach as usual. At the Visitation the Bishop would deliver a charge, which would naturally embrace topics involving the duties of both Minister and people, whether revived apart, or in relation to each other.

These several points having been adjusted to the satisfaction of all concerned, the Bishop then formally dissolved the Synod.

FOREIGN.

The latest arrival from Transatlantic regions was the *Asia*, by which we are in receipt of European news to the 16th ult. Nothing of much interest had taken place in England, since our last accounts. The same is true of France. Intelligence had been received from Italy, that several friends of MAZZINI had been arrested at Florence. There was talk of the Grand Duke's intending to abdicate in favor of his son, and that the first acts of the new sovereign would be to put forth an amnesty including GUERRAZZI and his fellows. Reports from Russia state that the Russians had assumed the direction of the Moldavian and Wallachian post-offices; and had ordered a solemn religious service to be held in the camp at Warsaw, to pray for the blessing of GOD in the arms of the Orthodox faith against the infidel. The merchants of Odessa had been warned not to send accounts of anything that should transpire to their foreign correspondents. News had come from Turkey that the Porte had effected a loan of about $2,000,000 from the Oriental Bank, and was negotiating a somewhat larger one with foreign capitalists. The Sultan had also sent to the mint all the plate he inherited from his mother, valued at nearly as much more. The naval and military commanders continued to take all precautionary measures. To guard against a night surprise, merchant ships coming from the Black Sea were forbidden to enter the Bosphorus after sunset. Riots, attributed to the intrigues of Russian emissaries, had occurred at Adrianople and elsewhere against the Christians, and the Turkish authorities had taken energetic steps for the protection of life and property. The Paris correspondent of the *Evening Journal* has the following, under date of July 14th:

> I understand that the French and English Governments have determined to address a collective note to the Russian Government in answer to the last circular of the Count de Nesselrode, and that it will be rendered public within a few days. The answer is said to remark with great severity on the portion of the English and French fleets at the mouth of the Dardanelles.
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> I have already informed you that the Count de Nesselrode's circular has created more irritation in high quarters than any incident which has occured since the commencement of the Eastern affair, and that it has had the effect of bringing many men, who had previously thought that every possible concession should be made for the preservation of peace, to the idea that the concessions made by England and France are more than sufficient, and that the time has come when, if necessary, they should buckle on their armor. Indeed, it is remarked that the Russians, after having for a long time speculated on the dissensions which they supposed to exist between England and France—dissensions which in their opinion would forever prevent the two Governments from acting cordially together—now rest their most sanguine hopes of gaining an advantage in the East on the well known indisposition of Europe to enter into a war. They have already found that they were mistaken in their first hopes; and they may go too far in their hopes from the latter. Indeed, it is remarked that in proportion as the other Powers show moderation and love of peace, the Russians become more insolent and bellicose; and that when the other Powers show a spirit of determination, the Russians gave way. Ever since it has been discovered that the last circular has caused great irritation in the highest quarters, M. de Kisseleff, who been all fire and fury, had become wonderfully pacific in his language. Yesterday he even went to St. Cloud, where he was received by the Emperor for the first time for several days past. The consequence of this *jeu de bascule* is, to-day, the feeling of confidence in the maintenance of peace is daily becoming stronger. To-day at the Bourse every one looked on the prospect as cheerful. Perhaps the confidence is greater than the circumstances warrant. As far as I can understand, there is no material change in the state of affairs, either for the better or the worse. In the opinion of persons here, who are in a position to be well informed, Russia will, as a solatium to the vanity of the Czar, reject the last proposition sent in by England and France; but Austria will then interfere, probably with better success, as the Czar will no doubt wish to give that Power the credit of having beeen the means of preserving the peace of the world. As regards Prussia, her name has not hitherto appeared at all in the negotiations; and I believe I can assure that an understanding has been come to between the Prussian Government and the Emperor NICHOLAS that it shall remain neutral.

An appeal to Europe in behalf of the Danubian Provinces, dated "Paris, July 12, 1853," and bearing the signatures of BOLLIAC, Mayor of Bucharest, STEPHEN GOTESCO and G. A. ROSETTI, Members of the Provisional Government of 1848, JOSAPHAT, Archimandrite, and J. E. VOINESCO, Minister Secretary of State, had appeared in the columns of the *Presse*. The appeal is made "in the name of our fellow-countrymen," and runs as follows:

> Russia has just invaded the Danubian Provinces. These provinces are our country. We have borne exile for their liberty, we suffer for them, we live for them. At present the feet of Russian armies crush them. Become victims, they are no longer able even to utter a cry of grief. Who will raise their voice for them if it be not we? Let us then be permitted to address ourselves in their name to the conscience of the civilized world. This is at once our right and our duty; their oppression is our oppression. The provinces of the Danube have in Europe a position which it is necessary to define. They are inhabited by a special and homogeneous race, which is neither Sclavonian, nor Russian, nor Turkish. This race is Latin; it belongs to the families of Western Europe; it descends from the Roman colonies which were established in the valley of the Danube. It has been attempted to throw doubts upon our origin; it is necessary to remove them. Force, intrigue, and time may have divided us, given to us distinct names, and created for us different destinies; but whether still free or oppressed, we have never ceased to be one nation; we are Roumanians; this is the common title which binds us, and one day we shall again find ourselves in the sentiment of our unity. The Danubian provinces have constantly struggled to avoid servitude; greater efforts were never made than by them in the times of barbarism, and a greater right has never been obtained to respect in an age of civilization. We have attached ourselves to Turkey, but freely, by a convention, in the limits of that convention, and never further. In the fifteenth century, surrounded by enemies, we stood in need of support. We invoked that of Turkey. We placed ourselves under her protection, but without alienating our independence. We stipulated our conditions, and made our reserves; we bound ourselves to only one thing, namely, the payment of tribute. On her part Turkey bound herself to protect us against our external enemies. We are not a conquered province, either assimilated or even annexed. We remained masters of ourselves under a limited suzerainship. We feel it necessary to state this in order that our real situation may be fully appreciated. Russia invades us; by what right? She has had the pretension of invading us whenever it has pleased her to go to war with Turkey; but she has never had the right to do so. Our conventions are precise. We owe tribute to Turkey. She owes to us protection, but we do not confound ourselves with her. Russia is doubly unjust and violent. She is so to Turkey by her exigencies, and to us by the invasion of a country which has nothing to do with the differences which have arisen. For a long time past and designedly, principles, as far as we are concerned, have been perverted. Russia has endeavored to create for us a situation which is not ours. She has contested or infringed on our independence as much as she could. Turkey and Europe have, by their want of foresight, lent themselves to this policy, by not comprehending that the individuality of the Danubian provinces, their neutrality, and their inviolability, were the first ramparts of Constantinople. We are invaded; protection is due to us. How can there be any hesitation to grant it? How is it that we have not already obtained it? Turkey owes it to us; it is the case provided for by our treaties with her. Not only are we attacked, but it is for her and in her cause that we are attacked. She might tolerate the occupation of one of her provinces, for, after all, she is not only bound to herself, but she is bound towards us; and if she does not protect us, she will fail in her positive obligation. Turkey cannot abandon us to Russian occupation. She must not deliberate, she must not negotiate, under the empire of such a fact. War is declared; from the moment when we are invaded, Turkek is no longer free to separate our cause from her own. We recall to her mind the treaties and engagements that she has entered into with us. Let her reflect, for the crisis is a serious one. All her former concessions having only teuded to compromise her; a new act of weakness would not save her. By abandoning us, she would work her own ruin. How can she invoke the protection of Europe, if she begins by abandoning those to whom she owes protection? These are the principles and the facts; here are the rights and the violations. We submit them to the conscience of the civilized world. We protest against the invasion of the Danubian provinces by Russia; we call solemnly on Turkey to defend us by protecting us. Our country is oppressed. The violated right of nations calls aloud through us, and woe to those who do not listen to the cry! We demand assistance, but we are ready to help ourselves, and history has proved that we are not powerless. The Danubian provinces are now, as they were at their origin, the outposts of Western Europe. They are menaced now by barbarianism, as they were formerly. If invasion triumph over them, it will triumph over Turkey, and after her, over Europe.

* * *

The Bishop of FREDERICTON has summoned his Clergy to the Triennial Visitation of the Diocese at the time of the Consecration of the Cathedral, which is fixed for the 31st inst. The following Services have been appointed:

Wednesday, Aug. 31, Cathedral, at 11 A. M. and 6 P. M.
Thursday, Sept. 1, Cathedral, at 11 A. M.; St. Anne's Chapel, at 7 P. M.
Friday, Sept. 2, Cathedral, at 11 A. M.; St. Anne's Chapel, at 7 P. M.

The Charge to the Clergy will be given on Thursday, and the meetings for business will be held in the intervals of Thursday and Friday.

There is still a large balance due to the Bishop on the Cathedral Account, for which he is personally responsible, and which will not be allowed to remain as a debt on the Cathedral. *Are there not some American Churchmen who are disposed to aid the noble-hearted Bishop, and who will send on their gifts to be put into the Offertory on the day of Consecration?* Any sums left with us on or before Saturday the 20th inst., will be duly forwarded for this purpose.

NOTICES.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Aug. 7, 11th Sunday after Trinity, Trinity parish, New York.
9, Tuesday, A. M. Fort Plain.
P. M. Canajoharie.
E. Sharon Springs.
10, Wednesday, A. M. Cherry Valley.
P. M. Cooperstown.

N. B.—Candidates for Confirmation at Westford, will be received at Cooperstown.

11, Thursday, A. M. Richfield Springs, consecration of church.

N. B.—Candidates for Confirmation at Exeter and Monticello will be received at Richfield Springs.

11, P. M. Convocation of Clergy of Delaware, Otsego, and Herkimer counties.
12, Friday, A. M. Frankford.
P. M. Mohawk.
13, Saturday, A. M. Norway.
P. M. Newport.
Aug. 14, 12th Sunday after Trinity, A. M. Little Falls.
P. M. Herkimer.
E. Fairfield.
15, Monday, P. M. St. John's, Cohoes.
E. Christ, Troy.
17, Wednesday, Ticonderoga.
18, Thursday, Keysville.
19, Friday, Port Kent.
20, Saturday, Plattsburgh.
Aug. 21, 13th Sunday after Trinity, Rouse's Point and Camplain.
22, Monday, St. Mark's, Malone.
23, Tuesday, Hogansburgh.
24, Wednesday, Feast of St. Bartholomew, Norfolk.
25, Thursday, St. Paul's, Waddington.
26, Friday, A. M. Morley.
P. M. Grace, Canton.
27, Saturday, Trinity, Potsdam.
28, 14th Sunday after Trinity, A. M. St. John's, Ogdensburgh.
P. M. Christ, Morristown.

NOTE.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

Trinity Parish.—St. Paul's chapel will be closed for cleaning on the first two Sundays in August, and will be re-opened on Sunday, the 21st inst. Trinity church and St. John's chapel will remain open as usual.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, on Tuesday next, the 9th inst., at 3 o'clock P. M.

WM. H. BELL, Secretary.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 9th inst., at 3½ o'clock P. M. WM. R. RONALDS, Sec'y.

General Convention.—The General Convention of the Protestant Episcopal Church in the United States of America, will assemble in Trinity church, in the city of New York, on Wednesday, the 5th day of October, 1853, at half-past ten o'clock A. M., for attendance upon Divine Service. At the conclusion of public worship the two Houses of General Convention will proceed to organize in the same church. Arrangements have been made for the subsequent sittings of this General Convention to be held in St. John's chapel. M. A. DEWOLF HOWE,

tf Secretary of the House of Clerical and Lay Deputies.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7¾, Sunday School 9 A. M. and 2 P. M. Rev. EDWIN R. T. COOK, rector. jy30–3t

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign-language at 4 P. M. Sunday School at 9½ A. M. tf

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3m$

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of the following alms:

$50 from the S. S. of St. Pauls chapel, N. Y., per the Rev. Benjamin I. Haight; $6 from Christ, Cooperstown, N. Y., per Rev. Stephen H. Battin.

J. LLOYD BRECK,
July 22, 1853. for the Minnesota and Chippeway Mission.

Protestant Episcopal Society for Promoting Religion and Learning, &c.—The subscriber acknowledges the receipt of the following contributions in aid of the Education fund:

St. Lukes, Somers, Rev. J. W. Moore, $2 49; St. James, North Salem, Rev. J. W. Moore, $1 27; St. Johns chapel, N. Y., Rev. J. H. Hobart, $40 48; Bethesda ch., Saratoga Springs, Rev. J. S. Kidney, $3 97; Trinity, N. Y., Rev. Mr. Weston, $50; ch. of the Ascension, N. Y., Rev. Mr. Bedell, $24 20; St. Michaels, N. Y., Rev. Wm. Richmond, $17 36. Total $139 77.

JAMES F. DE PEYSTER, Treasurer,
Aug. 2, 1853. 159 Front street, or 915 Broadway.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Ch. of the Ascension, N. Y., Rev. G. T. Bedell, $24 20; St. Thomas, Mamaroneck, Rev. J. M. Ward, $8; Christ, Sag Harbor, Rev. J. Purdee, $17; St. Peters, Westchester, Rev. C. D. Jackson, $29 30. Total $78 50.

C. N. S. ROWLAND, Treasurer, 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Peters, Westchester, Rev. C. D. Jackson, $32 56; W. S. Faitoute, Esq., executor of Hanford Smith, deceased—annual income, $221 67; Christ, Marlborougn, Rev. Samuel Hawksley, $3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Aug. 2, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
oct16–1y No. 21 Park Place, and 18 Murray street.

EDUCATION.—A Clergyman of the Episcopal Church, residing in the upper part of the city, who has devoted himself for many years to the cause of education, and been eminently successful in preparing young gentlemen for commercial pursuits, as also for advanced classes in college, wishes to enter into an engagement for the instruction of a LIMITED and SELECT number of pupils. To parents who are particular about the associations of their children, this is an opportunity not often presented, where there are means independent, and therefore no need for a LARGE and MIXED number to meet expenses. References to distinguished divines and literary gentlemen in the city. Address Clericus, at the Bible and Prayer Book Depository, 20 John street. Au6–2t$

FABER'S DIFFICULTIES OF INFIDELITY.—This able classic argument, which aims to prove the truth of Christianity by throwing the onus of disproof on the shoulders of the alleged disbelievers, and which conclusion is effectually reached by it, is handsomely published in a neat reprint, making a handsome duodecimo volume, price $1, by Mr. W. GOWANS, Fulton street, opposite St. Paul's churchyard.
The venerable author of over thirty distinct works, on the Evidences and kindred subjects, never wrote so well or convincingly, as in the present treatise: a work that should be in every school and parish library, and in the collection of every reader or student who boasts of a library of any considerable extent.
The publisher prints an interesting letter from the reverend author, who willingly records his permission to have his work reprinted in this country, and by the gentleman applying to him.
A catalogue of all the treatises known to the compiler, or the Evidences, is appended, filling some thirty odd pages, and evincing discrimination, industry and research.

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.
The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.
Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6–3m

EPISCOPAL ACADEMY OF CONNECTICUT.—Fall Term begins September 8. A limited number of pupils is received into the family of the Principal at $60 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 137 Broadway. Address Rev. EDWARD BALLARD, A.M. Au6–5t
Cheshire, August 1, 1853.

THE MISSES WAYLAND'S BOARDING AND DAY SCHOOL, No. 120 West Twenty-fifth street, will open on the first Monday in September.
REFERENCES: Rev. Mr. Harwood, No. 44 West Twenty-ninth street, N. Y; James R. Westcott, Esq., Saratoga Springs; Mark Banks, Esq., No. 173 Tenth avenue; J. M. Hubbard, No. 89 West Sixteenth street, N. Y.; Rev. Mr. Gallaudet, No. 22 Third street, N. Y.; E. Maltby, Esq., No. 90 Amos street, N. Y.; A. I. Gillett, No. 97 Henry street, N. Y. Au6–5t$

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30–3m.

PHILLIPS, SAMPSON & CO., BOSTON, have in press, and will publish about the first of September, MEMOIR OF REV. ADONIRAM JOHNSON, D.D., the first American Missionary to Burmah, by Rev. FRANCIS WAYLAND, D.D., President of Brown University. To be comprised in two volumes duodecimo, with a superb portrait, finely engraved on steel. Orders from Booksellers, Agents and others, respectfully solicited.
Upon application to the Publishers, Agents, Clergymen, Students, and others wishing to *thoroughly* canvass the different counties throughout the United States, will be furnished with circulars giving particulars in regard to prices and terms of the above work. jy30–6t

WANTED.—A Gentleman, a Communicant of the Protestant Episcopal Church, to take charge of a Parochial School near Baltimore, Md. Address A. J. R., care of Norris & Brothers, Baltimore street, Baltimore, Md. jy30–7t

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9–tf

TO CLERGYMEN AND PRINCIPALS OF SCHOOLS.—A lady (the widow of a clergyman) who has had much experience in teaching and the management of children, is desirous of opening a school in a healthful and pleasant town or village; or she would accept the situation of Matron in a school where she may have the privilege of educating her children. Clergymen knowing of any such opening, or situation, will please make application to the Editor of *The Churchman*.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.
The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.
"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American*. mar1–6m

POETRY.

For The Churchman.

THE "DISCIPLE WHOM JESUS LOVED."

When clouds and darkness gathered round,
And treachery the Saviour found,
And every grief that heart could wound,
Who leaned upon His breast?

When Satan in that hour prevailed,
And human frailty assailed,
And love before the tempter quailed,
Who followed yet afar?

When mockery, and savage will,
And malice tried its utmost skill;
Who lingered near his Master still?
Ah! he, "whom Jesus loved."

When on the Cross was lifted high
The bleeding Sacrifice to die,
Then stood a weeping Mother by,
With him "whom Jesus loved."

When nature shuddered at the scene,
And darkness' mantle hung between,
As if from Heaven that sight to screen,
Who yet was near the Cross?

And when convulsive nature shook,
Who caught the Saviour's dying look,
And heard the gentle words He spoke,
"Mother, behold thy Son!"

'Twas he; so gentle, meek, and mild;
'Twas he on whom the Saviour smiled:
In faith the simple "little child,"
Whom Jesus ever loves.

W.—*Philadelphia.*

SELECTIONS.

State Normal School.—The closing exercises of the eighteenth term of the State Normal School, at Albany, took place on Thursday the 14th of July. The *Albany Evening Journal* of of the 16th has six long closely-printed columns entirely filled with the proceedings of the occasion, including several well-written papers from the young men and young women of the institution. The leading feature of the day was an address from the Rev. Dr. Potter, of St. Peter's church, Albany, with which we are glad to enrich our columns. The performance is so full of genial sentiment and scholarly attainment, so chaste, so pure-toned, and so gracefully harmonized, so expressive, in short, of the mind and heart of the accomplished Christian scholar and gentleman, that we can have little doubt that our readers will be, and none that they ought to be, pleased with it. Our Boston readers, at least, will but need to be reminded that the Rev. Author was a heart-to-heart friend of that finished combination of genius and piety, of whatsoever, indeed, is most lovely and honorable in the human character, the late Dr. William Croswell. We scarce remember to have met with a more eloquent tribute from one man to another, than that which seemed literally to gush from Dr. Potter's soul on hearing of the departure—we can hardly say death—of that noblest and sweetest of Christian gentlemen. It bespoke a "marriage of true minds," and its effect has been to keep them married in our thoughts; which must be our excuse for thus running them together, where there was so little seeming reason for coupling them. The address, if we mistake not, will disclose some of the points wherein the strong attraction lay.

ADDRESS,

BY THE REV. HORATIO POTTER, D.D.

What a marvellous and admirable power is that which one human being possesses of communicating with and acting upon the intelligence and feeling of another! As in many other cases, the fact is so familiar that we look upon it as a matter of course, and scarcely ever set ourselves to consider how much there is in it that is beautiful and wonderful. Attend for a moment to the curious mechanism which has been provided for intercommunication between man and man. How is it now that the thoughts and feelings which are locked up somewhere within my mind are to be dispatched by me on a voyage to you, and empowered to make their way across the trackless space interposed between us, until, in less time than I take to draw a breath, they are safely moored in the haven of your minds, or are acting upon and exciting the thoughts and feelings of your souls? How do I transfer my thoughts and feelings to you, or cause them to enter so far into the chambers of imagery belonging to each one of you that they serve to quicken and direct the operations of your hidden spirits? You look upon my outward man, and you do not perceive what I have in my mind to say to you. How is my mind to go out, not to one of you, but to all—to all at the same time, and to put itself in contact, as it were, with each one of your minds; so that your minds may gain a knowledge of what is passing in my mind? We do not touch each other. There is no telegraphic wire running from my single brain to each one of yours; and if there were, the mystery and the wonder would be much the same as now it is. You will say, perhaps, that there is no mystery at all in the case. It is merely speaking and hearing! But what are speaking and hearing? What do they involve?

I leave in my mind a thought or a certain shade of feeling, which I desire to make you apprehend precisely as it is. But *mind* is *spirit*; thought and feeling are spiritual, not material. Now observe what takes place. I wish to communicate those thoughts and feelings to you. Between my mind, a spiritual substance, and my brain, a material substance, some mysterious communication is effected. My brain receives a definite impression. That definite impression, corresponding in some way to the thoughts and feelings in my mind, is conveyed by the nerves from my brain to my organs of speech. My organs of speech immediately move in a certain definite way, and impart certain definite motions (oscillations) to the invisible air; and those oscillations in the air, unseen by us, are propagated and spread on all sides, somwhat as the little waves made in the water by dropping in a stone spread and extend themselves on all sides—these invisible oscillations of the air occasioned by my organs spread out on all sides until they strike upon the outer membrane, or drum of each of your ears, causing it to vibrate in a certain definite way. Those vibrations are conveyed first through a series of bones and then through the auditory nerve to the brain, and then your mind, communicating in some way with your brain, gains from those delicate vibrations a knowledge of the precise thoughts and feelings I wished to communicate. First, my spiritual thoughts and feelings are translated into impressions and motions of material organs; those impressions and motions are conveyed by vibrations of the air to your material organs and to your brain, and there they are translated back again by your minds into thought and feeling; so that no sooner do I open my mouth and cause certain vibrations in the air, than they spread in a marvellous unseen manner through this invisible fluid to your ears, and then you extract out of those delicate vibrations of a material substance a knowledge of my conceptions and emotions. The one speaker makes his impression upon the air, and instantly a thousand people become possessed of his inward fancies and imaginations. They find themselves enriched with his wisdom and knowledge, and kindling into enthusiasm at his glowing images and magnificent views.

But wonderful as are these provisions for communication between one human being and another, they are not more so than the susceptibility of one human being to be influenced by communications from another, and the entire dependence of the infant and youthful mind upon such communications from without for his moral and intellectual development and growth. The infant we know is utterly helpless,—certain to perish bodily without vigilant care from the parent or the nurse, and equally certain to sink into the condition of a brute, morally and intellectually, unless instructed and educated by some kind of communication with moral beings of his own species. The wild man has been found in the woods in a state scarcely to be distinguished from that of the baboon. Want of communication with his kind had left reason and conscience and affection undeveloped, and almost wholly overlaid by a mere animal nature. The infant has within him the elements of lofty intellectual and moral powers. But he cannot, of himself, cause them to germinate and grow, and mature aright. He cannot "draw out" (*educo*) his own powers. He cannot educate himself; and to a thoughtful mind, what a wonderful process it is, when we gather around the infant being, and act upon his young mind to quicken it, to impregnate, to inform it with knowledge, to draw out its faculties, to train, to exercise, to invigorate, to form them! What a wonderful agency it is in the aggregate, when we see one generation employed in transmitting knowledge to and reproducing intellectual power in another—the whole character of the rising generation, its intelligence, its moral temper, its destinies depending upon the aggregate of all the influences brought to bear upon it by the preceding generation. And from whence came these influences? Parents, teachers, pastors, playmates, friends, neighbors; the intellectual and moral temper of the world around them, its ideas and habits; precept and example, knowledge and principles imbibed; the potent influence of the characters about them; literature, laws, religion, creating a certain atmosphere, in which they live and move and have their being;—these are the things that impregnate and educate and form the minds of the rising generation.

Here then we see the dignity of the office which you are preparing to exercise in the world. Second only to that of parents, is the importance of your part in the great work of forming the mind and heart of an infant nation. Nay, considering the numbers who are to come under your care, and the very decisive impressions often made by the teacher upon the character of his pupils, it may be doubted whether you ought to be ranked as second even to the parent.

But let us see. What is the nature of your office? What means are you to employ in the discharge of your high duties? You are teachers. You are Educators. You are to stand in the place of the parents, and to do for the mind and character of the Pupil that which lack of time or lack of ability will not allow them to do thoroughly for their own child.

What is it to educate? Is it merely to teach, or to assist the pupil to learn certain definite things—such as reading, writing, arithmetic, grammar, geography, history, &c.? The ability to do so much is no doubt the first and most indispensable qualification of the teacher. It is the qualification which you come here to seek, and the actual possession of which will be first and above all inquired into. For if the teacher cannot do so much, he can do nothing effectually which pertains to his office.

But is this definite, I may almost say this mechanical instruction, all that the teacher is bound to do for the education of his pupil? Dry information! Mechanical reading and writing! Are they, and such like things, to be accepted as a full discharge of all that the Educator owes to his pupil? No surely! He is to take a larger view of the range of his duty. He is to do his pupil good by all the means in his power. He is to form his mind and his manners; to awaken in him the power of thought; to refine his taste; to fill his mind with noble principles and aspirations; to awaken in him a love of the beautiful in nature, in art, in thought and sentiment; to enlighten his judgment, and form it to habits of calm and comprehensive deliberation; to retrench from his manners and his speech whatever is gross and clownish; and as the child is father of the man, and the man is liable to be advanced to any station in the Republic, he is to strive to mould him to such simplicity and propriety of demeanor, to such dignity and amenity, as may fit him to appear with decency in any circle in the land. All this, you will say, is a great task.

But the teacher cannot impart to others what he does not possess himself. If he be coarse and clownish, he will not do much to refine and humanize his pupils. If he be void of feeling and sentiment, dead to the beauties of nature and to the beauties of thought and language, there will be nothing suggestive in his glances at nature and life; no repetition of beautiful stories, or of beautiful scraps of simple poetry, to kindle the feeling and imagination of his pupils, and to teach them to recognize and admire what is admirable in sentiment and language.

Speaking then of things which are over and above the elementary instruction you have to impart, I would say to you emphatically, that just in proportion as you improve yourselves in all the respects to which I have now referred, in just such proportion will you contribute to the improvement of your pupils. Of all the daily lessons you can set before them, the best and most valuable is the presence of a beautiful character. O! it is character, character in the Parent, character in the Teacher, which works upon the young, drawing them into a resemblance to itself; and doing more to improve their minds, their hearts, and their manners, than can be effected by the most diligent instruction in mere book knowledge. Take the children and youth, who are often collected together in a rural school, and not one of whom perhaps has ever enjoyed the privilege of familiar communication with a person of real refinement and cultivation; and what a wonder it must be to them, and what a blessing, to find themselves daily looking upon, listening to, conversing with, a Teacher who seems a superior being; a being invested with a wonderful charm, from the gentleness and dignity of his or her manners; the elevation of his sentiments; the sweetness and gravity of his speech; and the wide range of his thoughts!

They behold human character in a more engaging form than ever before;—and while they admire they learn to imitate. They perceive that there is something more excellent than their coarse manners and slovenly speech; and they become chastened and refined under the daily example, almost without thinking of it. The teacher reasons with caution and discrimination in their presence; kindles into admiration of some lofty trait of virtue; or expresses horror at some instance of meanness, cruelty or depravity; or exercises patience and tenderness toward some infirm and wayward pupil; or points out something exquisitely beautiful in thought and sentiment and character; and as they look on and listen, they begin to feel more deeply what is noble and what is mean, they begin to perceive what it is to reason accurately. The character and demeanor of the teacher is a new revelation of goodness and wisdom; and they are glad to become disciples;—their intellectual and moral nature catches a glow, is put into a healthful exercise, and they gain more by a kind of infection and transfusion from the one superior character than they could acquire from the greatest amount of mere cold and barren lessons. Accurate and vigorous instruction there must of course be—without that it is mere folly and impertinence to pretend to the higher influences of which I have been speaking. But the higher the culture of the teacher, the better he will know how to make that instruction pleasant and effective; and how to throw over it and around it beautiful and touching lessons for the heart, the fancy and the taste.

And if we conceive that in that rustic school, to which I have referred, there may be some youthful heart pregnant with celestial fire, some mind with slumbering powers, only needing to be rightly touched; we can easily see that a thoughtful genial teacher would be the one to call forth such a spirit, and to teach it the exercise of its faculties; while a mere mechanical task-master would very likely stupify it, and seal it up in everlasting torpor. Had we a child of our own to confide to the care of a teacher, how much we should desire that the teacher might be competent for something more than a mere dull routine of verbal drilling,—how much we should wish that he might have something reflective about him,—that he might know how to assist the conceptions of his pupil,—that he might be able to call attention to a beautiful thought, or a beautiful scene in nature, and so to kindle the feeling and imagination; to wake up the soul of that young disciple!

In the course of these observations, I have spoken of several things pertaining to the character and influence of an Educator in a general way. Before I close, let me be a little more particular. And first, of manners. "The manners maketh the man," was the favorite motto of old William of Wyckham. If the mind is the measure of the man, it seems as if the manners were the outward expression of the mind; not merely of its knowledge, or strength of reason, but of the degree in which it has been softened and humanized by culture;—of the point which it occupies in the scale between barbarism and perfect civilization. Whatever our theories may be, we all feel instinctively how much the manners have to do with the impression made on us by any individual. We are shocked by what is coarse and brutal; we are charmed by a demeanor which, with perfect simplicity exhibits unstudied dignity and grace and sweetness. Such manners not only express the inward culture of the mind; but they help to sustain its tone, and to prevent it from relapsing into utter grossness and vulgarity. Let other things be equal; let two persons be thrown into a situation, where character is very liable to deteriorate; and he whose manners are coarse will be much more prone to sink, than he whose manners are formed to some degree of refinement.

It is through the manners, more than in almost any other way, that we continually impress and influence, favorably or unfavorably, those who are about us. We cannot always be speaking. We cannot always be engaged in expressive action. But even when we are silent—even when we are not in action, there is something in our air and manner, which expresses what is elevated or what is low, what is humane and benignant, or what is coarse and harsh.

I am a little afraid that a great many people in this country are rather prone to undervalue this part of education. Certainly we have no admiration for anything finical or affected in manners. We don't want the manners of a village dancing school. But genuine good breeding, gentle manners, ease, modesty and propriety of bearing, we do exceedingly value. When shall we cease to be described as a spitting nation? as a lounging people? When shall we cease to be known by our slovenly speech, by our practice of sitting with our feet higher than our heads? During an excursion of several months in Europe last year I met hundreds of English at home, and on the continent in every sort of situation. I never saw one spit! I cannot remember that I ever saw any one, however fatigued, lounging or sitting in any unbecoming manner. So long as the State shall feel itself obliged to provide "spittoons" for its legislative halls—so long as the Directors of our Railroads shall find occasion to attach to the inside of their carriages printed requests to the passengers to "use the spittoons" and not the floor, and not to put their feet upon the seats—so long as we shall continue to fill our conversation and our political harangues with the slang of the fish market, let us not be surprised, nor angry, if foreigners make themselvet witty at our expense. And in the meantime, let all those, who are entrusted with the care of the young, use their utmost efforts to correct these national barbarisms, and to form the manners of the rising generation after a model more elevated and more refined.

In the second place let me exhort you to cultivate in yourselves and in your pupils a taste for fine writing, whether in verse or prose. (And I am happy to say that we have had some evidence this afternoon that there is no lack of a taste for poetic beauty among you; and may I not add that we have had just had an example before us which realized what I was just now saying of a refined and cultivated teacher as an infinite blessing to the school?) Beware of a liking for extravagant, meretricious ornament, which is always indictive of a rude imperfect culture; but fill your minds and your hearts with such simple, chaste, touching things as Gray's Elegy, and other poems—Goldsmith's Traveller and Deserted Village; Cowper, Thompson, Young, Campbell, Wordsworth, and Milton, if you can relish him; and a little of the best English prose, as Goldsmith's Essays, the Spectator, the Rambler, Rasselas. Read a few things over and over again; pause over them; ponder them; feed upon them, until their very spirit is transfused into your own minds;—not that you may make fine speeches about them and indulge in a silly parade of mawkish and untimely sentiment; but that you may learn to love them, and be refined by them, and that you may teach others to love them. O, for less talk, and affectation and show; and more inward taste and feeling and delicacy, and reserve, and honesty of mind! O, for young men and women, who love to take their Goldsmith or their Gray out quite alone to some cool grove, beside some babbling brook—(not that they may tell of it afterwards and be admired—but) that they may suck into their hearts the honeyed sweetness, and lose themselves in a world of beauty and enchantment! O, for a race of teachers, who, while they instruct well in all other things, love to impregnate the souls of their pupils with the beautiful and the good! Hang up in your schools every day or two half-a-dozen lines of beautiful poetry; encourage the scholars to copy and to commit them to memory; try if they can point out what is felicitious in language, in thought, in sentiment. Frequently cause to be read aloud some of those beautiful allegories and visions which are to be found in the Spectator and elsewhere, and make the whole school listen to them; so will you relieve the monotony of your ordinary lessons, and contribute to fill many an artless mind with beautiful imagery and thought.

It will very often happen, I suppose, that your lot will be cast in the country. You will be in the midst of the beauties of nature! What an infinite blessing to those who are always to dwell in rural scenes, if they can be taught to see how much there is beautiful and expressive in things which are most familiar to them; if they can be taught to

Find tongues in trees, books in the running brooks;
Sermons in stones, and good in everything.

The ever-changing pictures in the sky, the varying lights and shadows over the fields and mountains, the succession of the seasons, the wonder-working involved in germination or growth, in the building up of the blade of grass, particle by particle, in the transformation of flower into fruit, the hum of insects, the song of birds, the lowing of cattle on the hills—nothing is so lofty, nothing is so minute, as not to be full of touching lessons; and happy and wise is that teacher who knows how to lead his pupils to read and enjoy what has been contrived and written for their use and delight on the earth and on the sky.

Nature never did betray
The heart that loved her. 'Tis her privilege,
Through all the years of this our life, to lead
From joy to joy: For she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings, where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith—that all which we behold
Is full of blessings!

I would gladly have added a few words on the influence you are about to exercise in forming the judgments and habits of thinking of your pupils. But time will not permit. You may do much to confirm their prejudices—to inflate them with conceit that all the wisdom of the world is locked up in their neighborhood or in their country—that no education is worth anything except that which they are acquiring from you; or you may do much to enlighten and liberalize their minds, and to teach them that modesty which is inseparable from true wisdom.

We have, indeed, great reasons for loving and preferring our own country. "But there are more things in heaven and earth than are dreamt of in our philosophy." There are genius and learning and patriotism and goodness and wisdom in other lands as well as in our own. To trust in ourselves and to despise others, is not the best qualification for improvement in piety, or in refinement and knowledge.

I rejoice to believe that you will teach in a nobler spirit; in the fear and love of God, and with that charity which can endure and hope and believe all things. Yours is an arduous, but a blessed and a glorious office! Sow in faith, and you shall reap in joy, "Whatsoever things are true, honest, just, pure, lovely and of good report; if there be any virtue, if there be any praise, think on these things." "Be not weary in well doing, for in due season you shall reap if you faint not."

FOR THE YOUNG.

GERTRUDE AND ROSY.

GERTRUDE.

Quick, daughter, quick! spin off what 's on your rock.
'Tis Saturday night, and with the week you know
Our work must end; we shall the more enjoy
To-morrow's rest when all 's done out of hand.*
Quick, daughter, quick! spin off what 's on your rock.

ROSY.

True, mother, but every minute sleep
Falls on my eyes as heavy as lead, and I
Must yawn do what I will; and then God knows
I can't help nodding though 'twere for my life;
Or . . . oh! it might be of some use if you
Would once more, dearest mother, tell about
The wonderful, good-natured little Dwarfs,
What they here round the country used to do,
And how they showed their kindness to the hinds.

GERTRUDE.

See now, what industry!—your work itself
Should keep you waking. I have told you o'er
A thousand times the stories, and we lose,
If you grow wearied of them, store of joy
Reserved for winter-nights; besides, methinks,
The evening 's now too short for chat like this.

ROSY.

There 's only one thing I desire to hear
Again, and sure, dear mother, never yet
Have you explained how 'twas the little men
Lived in the hills, and how, all through the year,
They sported round the country here, and gave
Marks of their kindness. For you 'll ne'er persuade
Me to believe that barely, one by one,
They wandered in the valleys, and appeared
Unto the people, and bestowed their gifts:
So, come now, tell at once, how 'twas the Dwarfs
Lived all together in society.

GERTRUDE.

'Tis plain, however, of itself, and well
Wise folks can see, that such an active race
Would never with their hands before them sit.
Ah! a right merry lively thing, and full
Of roguish tricks, the little Hill-man is,
And quickly too he gets into a rage,
If you behave not toward him mannerly,
And be not frank and delicate in your acts.
But, above all things, they delight to dwell,
Quiet and peaceful, in the secret clefts
Of hills and mountains, evermore concealed.
All through the Winter, when with icy rind
The frost doth cover o'er the earth, the wise
And prudent little people keep them warm
By their fine fires, many a fathom down
Within the inmost rocks. Pure native gold,
And the rock-crystals shaped like towers, clear,
Transparent, gleam with colors thousandfold
Through the fair palace, and the Little-folk,
So happy and so gay, amuse themselves
Sometimes with singing—Oh, so sweet! 'twould charm
The heart of any one who heard it sound.
Sometimes with dancing, when they jump and spring
Like the young skipping kids in the Alp-grass.
Then when the spring is come, and in the fields
The flowers are blooming, with sweet May's approach,
They bolts and bars take from their doors and gates,
That early ere the hind or hunter stirs,
In the cool morning, they may sport and play;
Or ramble in the evening, when the moon
Lights up the plains. Seldom hath mortal man
Beheld them with his eyes; but should one chance
To see them, it betokens suffering
And a bad year, if bent in woe they glide
Through woods and thickets; but the sight proclaims
Joy and good luck, when social, in a ring,
On the green meads and fields, their hair adorned
With flowers, they shout and whirl their merry rounds.
Abundance then they joyously announce
For barn, for cellar, and for granary,
And a blest year to men, to herds, and game.
Thus they do constantly foreshow what will
Befall to-morrow and hereafter; now
Sighing, and still, by their lamenting tones,
A furious tempest; and again, with sweet
And smiling lips, and shouting, clear bright skies.
Chief to the poor and good, they love to show
Kindness and favor, often bringing home
At night the straying lambs, and oftener still
In springtime nicely spreading, in the wood,
Brushwood, in noble bundles, in the way
Of needy children gone to fetch home fuel.
Many a good little girl, who well obeyed
Her mother,—or, mayhap, a little boy,—
Has, with surprise, found lying on the hills
Bright dazzling bowls of milk, and baskets too,
Nice little baskets, full of berries, left
By the kind hands of the wood-roaming Dwarfs.
Now be attentive while I tell you one
Out of a hundred and a hundred stories;
'Tis one, however, that concerns us more
Than all the rest, because it was my own
Great-great-grandfather that the thing befell,
In the old time, in years long since agone.
Where from the lofty rocks the boundary runs
Down to the vale, Barthel, of herdsmen first
In all the country round, was ploughing up
A spacious field, where he designed to try
The seed of corn; but with anxiety
His heart was filled, lest by any chance
His venture should miscarry, for his sheep
In the contagion he had lost, now poor
And without skill, he ventures on the plough.
Deliberate and still, at the plough-tail,
In furrows he cuts up the grassy soil,
While with the goad his little boy drives on
The panting ox. When, lo! along the tall
Rocky hill-side, a smoke ascends in clouds
Like snow-flakes, soaring from the summit up
Into the sky. At this the hungry boy
Began to think of food, for the poor child
Had tasted nothing all the live-long day
For lunch, and, looking up, he thus began:
"Ah! there the little Dwarf-folk are so gay
At their grand cooking, roasting, boiling now,
For a fine banquet, while with hunger I
Am dying. Had we here one little dish
Of the nice savory food, were it but as
A sign that there 's a blessing on our work!"
'Twas thus the boy spake, and his father ploughed
Silently on, bent forwards o'er his work.
They turn the plough; when huzza! lo! behold
A miracle! there gleamed right from the midst
Of the dark furrow, toward them, a bright
Lustre, and there so charmidg! lay a plate
Heaped up with roast meat; by the plate, a loaf
Of bread upon the outspread table-cloth,
At the disposal of the honest pair.
Hurra! long live the friendly, generous Dwarfs!
Barthel had now enough—so had the boy—
And laughing gratefully and loud, they praise
And thank the givers; then, with strength restored,
They quick return unto their idle plough.
But when again their day's task they resume,
To break more of the field, encouraged now
To hope for a good crop, since the kind Dwarfs
Had given them the sign of luck they asked—
Hush! bread and plate, and crumbs, and knife and fork,
Were vanished clean; only—just for a sign
For ever of the truth—lay on the ridge
The white, nice-woven, pretty table-cloth.

ROSY.

O mother! mother! what? the glittering plate
And real? and the cloth with their own hands
Spun by the generous Dwarfs? No, I can ne'er
Believe it!—Was the thread, then, real drawn
And twisted thread, set in it evenly?
And was there too a flower, a pretty figure,
Nicely wrought in with warp and crossing woof?
Did there a handsome border go all round,
Enclosing all the figures?—Sure your great-
Great-grandfather, if really he was
The owner of the curious little cloth,
He would have left it carefully unto
His son and grandson for a legacy,
That, for a lasting witness of the meal
Given by the Dwarfs, it might to distant years,
The praise and wonder of our vale remain.

GERTRUDE.

Odds me! how wise the child is! what a loss
And pity 'tis that in old times the folk
Were not so thoughtful and so over-knowing!
Ah! our poor simple fathers should rise up
Out of their graves, and come to get advice
And comfort from the brooders that are now,—
As if they knew not what was right and fit!
Have but a little patience, girl, and spin
What 's on your rock; to-morrow when 'tis day
I 'll let you see the Dwarfs' flowered table-cloth,
Which, in the chest laid safe, inherited
From mother down to daughter, I have long
Kept treasured under lock and key, for fear
Some little girl, like some one that you know,
Might out of curiosity, and not
Acquainted with its worth, set it astray.

ROSY.

Ah, that is kind, dear mother; and see now
How broad awake I am, and how so smart
I 'm finishing my work since you relate
These pretty tales; but I will call you up
Out of your bed to-morrow in the morning
So early! Oh, I wish now it were day
Already, for I 'm sure I shall not get
One wink of sleep for thinking of the cloth.

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* It is a notion in some parts of Germany, that if a girl leaves any flax or tow on her distaff unspun on Saturday night, none of what remains will make good thread.—Grimm, Deut. Mythol. Anhang, p. lxxii.

MISCELLANEOUS CLIPPINGS.

Singular Race of Human Beings.—There are now in London two very singular human beings, of a race which has hitherto been very little known to the civilized world. They came from South Africa, where they are called *Earthmen*. They are totally distinct from all other known African races—as much so as if they had dropped upon this earth from another planet. They are diminutive in size—mere pigmies—and unacquainted even with the art of building huts. They shelter themselves in caves and crevices of the earth; when these are wanting they make artificial scoopings on the surface, which they line with leaves and cover with branches. The Hotentots and Bushmen are the avowed enemies of the Earthmen, and when they meet them will shoot them down like vermin. The poor little defenseless Earthmen have no refuge but in holes, trees, or thickets, and the tribe is fast verging to extinction. They are a poor weak people—one of Nature's freaks—and destined not to perpetuate their race. Colonists have seen them; and although it is known that a few still linger in the mountains, these are rapidly dying away, and will soon become a tradition of an elvish race of old.

The two individuals above mentioned were carried to England from the Cape of Good Hope two or three years ago, and have now become domesticated in an English family. The *Morning Chronicle*, from which we take these particulars, describes these little Earthmen as a boy and a girl, the former fourteen and the latter sixteen years of age, and "complete little fairies" in appearance. The boy is three feet three and a half inches in height, the girl a trifle taller. Their skin is of the brightest and most transparent bronze, and as smooth and polished as marble. In form the little creatures are perfect—their delicate limbs standing out in the most graceful symmetry, and every motion instinct with the untaught ease of nature. The faces, although decidedly African in feature, are full of sweetness and good humor, with an expression of archness and intelligence.

They are named Martinis and Flora. In their savage state they fed on locusts, ant-eggs, and such small game as they could take. Till they were carried to England they had no ideas of God or any supreme power. At present they have been taught some of the customs of civilized life, and are able to speak little English words, to sing little English popular airs, and—the first of Earthmen—to play little airs on a piano.—*Boston Courier.*

A Relic.—A spoon about the size of a rather small table spoon, was lately dug up with some other articles, near the head of a cove, at New London, from a depth of fifteen feet; the original beach having been covered to that depth by successive washings from the surrounding hills. A New London paper says it is supposed that they were left there by the crew of a ship of some of the "Northmen" who visited and described the shores of Long Island Sound eight hundred or a thousand years ago. The spoon has been sent to the Connecticut Antiquarian Society, and they have pronounced it of Danish manufacture, a composition of bell-metal and gold. A heart and an arrow head that are on it are very perfect; there are also three other small figures that are scarcely distinguishable.

New Cave in Union County, (Pa.)—Some excitement was created in town yesterday by the reported discovery of a cave in the limestone hill on the lands of Messrs. Youngman & Walter, in Dry Valley, four miles below Lewisburgh. In company with a numerous party from this place, we repaired to the spot, and verified the report by a personal exploration. We found the entrance at the lime-kilns and quary of Mr. John C. Hess, about two hundred yards south of Gibson's Hotel. The entrance is a small opening, about two-thirds of the way up the hill on the south side, made by recent blasting, and not large enough to admit two persons abreast. Once admitted, the visitor finds himself in an arched hall, averaging twelve feet in width and some twenty-five feet high, descending westwardly at an angle of about thirty degrees for a distance of fifty yards, when it abruptly ascends for some distance, and then winds along irregularly to a point about two hundred yards from the entrance, when it becomes quite narrow. What lies beyond has not yet been ascertained. At the lowest depression a small body of water was encountered, and at various points there are lateral openings that have not yet been explored. The most striking feature of this cave is the remarkable variety and beauty of the stalactites and other formations peculiar to limestone caves, but much superior to those usually found.—*Lewisburg Chronicle.*

Invocation to Inventors.—"All has been said," exclaimed a despairing Frenchman, when he found his last original sentiment could be proved a plagiarism. "Everything has been invented," mutters an inventive Yankee, whose brain, though racked to the utmost, surrenders no new important secret. And the uninventive are still more sure that the end to great inventions has come. The circles of all the sciences are completed. The great laws are all discovered. There can be no greater power, that shall be manageable, than steam; nothing swifter than the message that goes by lightning. To discover the principle that will account for the spiritual rappings, and to make *flying* possible for men, are all the only things left for the wise of this generation to puzzle themselves over.

Not so, our excellent friend. There is a deal to be done yet, a world of comfort yet to be discovered, tons of lead which must yet be transmuted to gold. Just in the matter of railroading, almost everything is yet to be done. Eight hours from Albany to Niagara, is about quick enough, but it is not safe enough. Then our ears were never made to be stunned with the thunder of the rolling train. Why, before the Millenium comes, all the noise of the train must be done away. Before railroading may be considered as in a state of perfection, the car must glide upon the track with at least as little noise as a ship before the steadily pressing breeze. Those horrid whistles that doubtless to irrational beasts are the surest tokens that there are devils in the surrounding air, must be pumiced down to smooth and pleasant sounds, modulated to notes of harmony, discoursing of pleasant topics, as the engine flies over wide-spread plain, and lake, and cultivated field. Here is enough for the inventive spirit of Yankeedom to labor in. Then, we do not care to waste all our time in reveries as we ride, and we have not always friends, whose conversation is either agreeable or instructive. We must have the jarring of the train and the unsteadiness of its motion so relieved that we may see what our author is saying from the pages of his book. We have discarded steamboats wherever railroads could skirt the banks of the rivers they plied on, yet steamboats are infinitely more comfortable than rail-cars in these matters.

Is it worth while to boast because we have gained an hour in our passage from one place to another, at the expense of quiet and all the time devoted to the passage? The Golden Age is not here yet. When it dawns we shall be able to eat and drink if our meal-times arrive while we ride; we shall take our oysters without dreading every moment to hear the shout, "all aboard," while we are only mid-bowl; and drink our coffee without scalding us, or finding, in our haste to get on board, that our sixpences are all crossed, and half the change due, lacking. Then when a man is sleepy he shall take to his berth, and slip past a hundred miles or two, during the growth and passage of a pleasant dream. Our eyes were made to drink in forms of beauty and gather up gleams of intelligence from book and brook, from flowers and human faces. There are no accommodations in them for clouds of dust, for sparks of fire, and only half-quenched cinders. Invention has not done its work until the windows of the railroad car are atmospheric filters, admitting an abundance of fresh elastic air without any admixture of sunshine, dust, or dirt. Come, then, gentlemen inventors. Set your brains to seething. Torture out of Nature by the tricks of art, these multitudinous necessities for our comfort. Take the premium at the World's Fair and immortalize yourselves.—*New York Daily Times.*

Supposed Murder—Profound Excitement.—A few days since, a gentleman of Westfield went out to try his luck in trout fishing. In a lonely spot, his ear caught the sound of a faint scream. Subsequently he came within sight of a well dressed man, who was engaged in throwing stones into a deep hole. This singular employment was, of course, immediately associated with the scream. The angler having been found out by the stranger's dog, came forward. The suspicious gentleman pointed to the hole he had been filling, and exclaimed in a hollow voice, "you needn't fish *there*—there are no fish there!" The Westfield gentleman had time to see that his strange acquaintance had worn out his gloves in throwing stones into the hole, that he wore a wild appearance, and also to become confirmed in the impression that foul play had been practiced on that spot, when the object of his suspicions suddenly put his hand to his bosom or breast pocket. The Westfield gentleman waited no longer. His suspicions were fully awakened, and he precipitately fled.

On arriving in Westfield, his story was soon told. A large number of individuals immediately prepared themselves with teams, and grappling irons, and all the necessary articles for rapid transit and efficient labor in dragging the deep hole. The expedition embraced several wagon loads of individuals. The hole was at last reached, *but the suspicious stranger, fearful of detection, had fled!* The hole was dragged most efficiently, but there was nothing found but stones! In the meantime, Westfield was in a fever of excitement. The tale had passed from lip to blanching lip, and when the company returned, they were met by the anxious villagers in crowds. A high old laugh from the wagons proclaimed the "sell," and further information has reached them that the mysterious personage who was so busily concealing the evidences of his guilt, was nothing worse than a very respectable clergyman, geologically inclined.—*Springfield Republican.*

Classical Gymnasium, Bible House (late Great Jones street and Broadway). The most thorough and the most elegant school for boys in America will, after September next, be constituted in two departments, receiving each twenty approved boys, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

Bells! Bells! Bells! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

Superior Pianofortes. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

New Musical Emporium.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.
The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

Clerical Spencers.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

Chester Female Institute, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance*.
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter*.
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

The Merchants' Insurance Company, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

Boarding School for Boys, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

New York Life Insurance Company, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

Bells.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

Hosiery and Glove Establishment, 288 Greenwich street, between Warren and Chambers.
JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes
} All Cartwright & Warner's make.
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.
J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

Communion Furniture.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

Broadway FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE & CO., 441 Broadway,
Alfred Munroe, } (Between Howard and Grand Sts.,) New York.
Wm. D. Abbatt. } Jan 1D–1y

The Church School, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

Miss Haines respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

For Sale at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

Domestic Servants.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

Home Insurance Company, CAPITAL, **Five Hundred Thousand Dollars.** Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage by Fire on favorable terms.
DIRECTORS:
Simeon L. Loomis,
William G. Lambert,
George C. Collins,
Jasper Corning,
Danford N. Barney,
Lucius Hopkins,
Thomas Messenger,
William H. Mellen,
N. H. Stockwell,
Charles B. Hatch,
John H. Swift,
Wm. T. Hooker,
B. Watson Bull,
L. Atterbury, Jr.,
Lucien D. Coman,
Homer Morgan,
Levi P. Stone,
James Humphrey,
George Pearce,
Ward A. Work,
James Low,
Isaac H. Frothingham,
Chas. A. Bulkley,
Richard Bigelow,
George D. Morgan,
Theodore M. Namee,
Cephas H. Norton,
Oliver E. Wood,
Thomas H. Sandford,
Amos R. Eno,
Charles Ely
Alfred S. Barnes,
George Bliss,
David Sanford,
James A. Dwight
Roe Lockwood,
John G. Nelson,
Lyman Cooke,
Levi P. Morton,
Curtis Noble,
John B. Hutchinson,
Stephen Paul,
Charles P. Baldwin,
H. Gilbert Ely,
Amos T. Dwight.
SIMEON L. LOOMIS, President.
May28–3m$ CHARLES J. MARTIN, Secretary.

W. H. Arthur & Co., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. Pilcher & Son, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

Family School FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

Church Organs.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

Clerical Tailor.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every deserrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

Statement OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid, ...		32,300 00	1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852......		$551,839 40	
* Paid losses of the year..........	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c. ..	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance..............................			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848............		3,188 06	
" " 1849............		17,919 77	
" " 1850............		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853..........................			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand..............................		$35,633 24	
Newark City six per cent. Bonds............		1,150 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned..............		667,849 16	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		744,143 82	
Loans on scrip		8,468 46	
Premiums, premium notes, and cash in the hands of Agents..............		9,794 87	
			1,559,092
Nett accumulation...............	$1,559,092 12		
Amount of dividends and interest paid out of previous accumulations to date..................	316,616 61		
	$1,875,708 73		

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

Protestant Episcopal Mutual Benefit Society.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

Protestant Episcopal Mutual Benefit Society of Brooklyn.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

Church, Parlor, and Church Barrel Organs. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

Wm. H. Davis, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

Is Published every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl–p JOHN HECKER, Proprietor.

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